

THE READER'S DIGEST



THIRTY-ONE ARTICLES EACH MONTH FROM
LEADING MAGAZINES—EACH ARTICLE OF
ENDURING VALUE AND INTEREST, IN
CONDENSED AND PERMANENT FORM



FEBRUARY 1923

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FEBRUARY 1923

No. 12

The Real Revolt Against Civilization

Condensed from *The Century Magazine*

Nathaniel Peffer

"Much has been written lately about the rising tide of color against white-world supremacy, and the revolt of the under man against Western civilization. We have long thought that a deeper revolt against Western civilization is under way — a revolt that is inspired not so much by a hatred of the white man's power as by an utter disbelief in the white man's philosophy of life. If there is such a revolt, we should know about it. Mr. Peffer is an American who has become thoroughly Easternized, and his paper is the soul of the East become articulate. We may differ from him in many details, but we cannot read his paper without being shaken out of our complacency, our greatest besetting sin." — Editor of *The Century*.

THE present self-consciousness about civilization is a good enough sign; better yet that it is gloomy. The dawning of the suspicion that God in His unfathomable purpose may have some higher design for the scheme of things than the Henry Fordization of all life ev-

erywhere, and that the battleship, the missionary, and the commercial traveler are not His agents direct—this is promise of the white man's coming of age. The promise would be greater, however, were it not that our melancholy is only in slight measure turned inward. There is a flood of literature on civilization, for instance, that which pictures the white peoples as awaiting doom and the non-white peoples as preparing to swarm over the earth; wherefore, civilization will pass from the earth, and darkness enfold us again. Or, according to others, sinister non-Nordic peoples are arising to embase our Nordic purity and make us dwellers in barbarism.

In the Far East, in India, in Africa, in Turkey, and in the whole Near East the native races are indeed becoming self-assertive, restive, even threatening. You get the key to the meaning of most of this, however, in the fact that these are also subject peoples or at least imperialistically exploited peoples. In so far as there is any hostility to the white nation, it is against them, not as white people, but as conquerors guilty of political and economic

abuses. It is political, not racial; defensive, not aggressive. Yet this explanation alone is not sufficient. There is another factor, seen in its most dramatic form in the Gandhi movement in India, but also existing elsewhere. It is the widespread disenchantment with white superiority, the superiority of Western civilization. A reaction has set in against the blind worship and imitation of everything Western just because it is Western. The World War revealed the West naked of pretenses. It marked a turning-point in the attitude of the non-white peoples toward the white. There is now not only skepticism, but criticism of the Western system, and a cry for the arrest of its advance. This feeling is not racial or anti-white. It is against the concept of life we have brought into the world and insist on spreading. It is a challenge to our civilization and not a threat.

What is civilization? If a Chinese should say, "What is it you have that is superior to ours?" what answer should be made? Science first and principally; secondarily, because abstract and of smaller influence in men's lives, Christianity. All else — art, literature, codifications of conduct, philosophical systems, all the refinements of life, in short — older cultures had, too, and still have; it might even be argued successfully that theirs is superior. There is the distinction then, only of the stupendous material superstructure built with steam and steel and electricity. This distinction dates only from the industrial revolution, say a century and a half ago; that fact must not be overlooked. Up to that time the white race, measured even by material standards, was backward. By comparison with the cities of China in such matters as roads, pavement, cleanliness, sanitation, imposing buildings, fine shops, and business organization, European cities were rude and primitive. God, when taking the balance for His creation,

conceivably begins at the beginning. One is not unjustified in assuming that if He ever grades the different branches of His creation on the basis of their achievement through all time, He will place the white lower than the yellow and the brown, and higher only than the black.

We Occidentals are all too absorbed in the now and in things. Our material superstructure is stupendous, but put against it the question, To what end? . . . Let us examine, then, the boons of our machine age we are most eager to hand on to others, by forcible conversion if necessary. There are universal education, sanitation, representative government, and the press, all but sanitation existing purely by virtue of rapid communications.

Universal education, then. But where has there ever been universal education, or even education for an infinitesimal minority? I do not mean literacy. There is no more common fallacy in our thinking than that that illiteracy and ignorance are synonymous and that a man who cannot read and write necessarily cannot have more of wisdom, a surer perception of the relation of fundamentals, and a keener discrimination between truth and error than one who can read and write. No man could know peasant Russia or peasant Italy or China or Japan or India and suffer that delusion. Given a human situation, I should as soon trust a group of illiterate Chinese to find an intelligent solution as a group of Colorado high school graduate business men. Or Harvard alumni, for that matter.

This that passes in America for education is only literacy. There is no education yet. One finds the mechanical stuffing of a vast mass of facts unrelated to one another, and a rigid body of dogma forever indurating the mind against new ideas or a new outlook. It is not too much to say that the main result in America of the educational

system and of the press has been to make more easy the implanting of prejudice and to increase the striking power of the mob. There is of course no higher good than education. To realize it a people are justified in remolding their whole society. Nor can it be realized without a remolding of society, because schools everywhere are impossible without east intercommunication of persons and ideas, which in turn is impossible without mechanization. I am only saying that there is no education and there are no educated men excepting always the minority that there is everywhere. I am only saying that literacy is not worth the price. For China and similar countries to adopt an educational program such as ours and produce a generation such as ours I should say would be a monstrous calamity.

The same principle applies to railways, and other means of travel. I do not see why wisdom or enjoyment or the higher life is in any way proportional to distance covered or speed. It was not impossible to travel before A. D. 1800. The difference is only in speed and ease. Does one who has visited a hundred cities understand them a hundred times as well or even one city twice as well as one who has seen five? And has he assimilated more who travels sixty miles an hour than one who travels six miles? Or ask whether the wiping out of distance has made for greater mutual understanding among peoples. If anything, the facilitation of communication has been the greatest single factor making for war — especially when international trade is considered.

With respect to the press, the same is true as of education. We now have news; but what news, and out to what purpose? We now fly. We telephone and telegraph and use wireless. We have representative government whereby the suffrage of the people places in power the oligarchic groups who also wielded it

before representative government. We have neither greater depth nor more understanding nor a wider play for the faculties. The Hindu describes through his life a circle with a certain diameter and circumference slowly once, and then dies; the New Yorker travels the same circle, with the same diameter and circumference many, many times very rapidly, and then dies. The same circle exactly!

I do not minimize what has been gained by sanitation, public cleanliness, the conquest of disease, prevention of famine and flood. Yet not without point has been said that the white race has surpassed others only in music and plumbing. The only question that may be raised against this good is whether a people may not pay too much for comfort and cleanliness and health. As fatuous as the confusion of illiteracy and ignorance is the platitude: "Cleanliness is next to godliness." That is nonsense. Athens was filthy; its population more nearly approximated His image than Detroit's. I should rather live in Peking, thrice as filthy, because it is interesting and touched with beauty and romance, than in New York, clean, because it is ugly and dull and blatant.

Just as sanitation is good, so is larger production of wealth and the saving of labor by machinery. It shocks one in China to see the tragic waste of time and labor and the pitifully small return. A farmer slaves all day in the rice paddy doing what an agricultural implement could do in thirty minutes. Housing is primitive. Food is scant. Formal amusements and recreation are almost non-existent. Here, on the other hand, are wealth and ease and comfort and health and a wide variety of interests. Truly, is this not a better, higher, fuller life? Materially, yes. But one may legitimately question whether it is in yield of happiness. It is proper to question whether the Oriental at his

harsh labor and in his primitive home does not derive as full a satisfaction as the American shopkeeper and factory worker. If he works hard and long, his work is not deadening. He is a craftsman, not a tender of machines. He has a personal relation to his work, his fellow-workers, and the product. He makes something in which he can express himself. He chats as he works, takes a cup of tea, stops to regard the passing excitement in the street, or greet a friend, his workshop being his home. If he has not so much leisure measured in hours, he has more of leisureliness. He has not the harried look seen on faces in American cities. He smiles easily. He does not need a multitude of sensations to give him enjoyment. He takes his ease at a little tea-shop, listening to a professional tale-teller, or in the temple courtyard gossiping with his cronies. When you have seen one of his cities you have not seen them all; he does not model the street of his little hamlet in imitation of the metropolis. His life has not been standardized, dulled, and ironed out of every element of individuality until he is one pea in a huge pod differing from the other peas in external variations, but identical with them in flavor, taste and texture.

For the material benefits brought to mankind through industrialism there have been compensating evils. The price may be too large for the good, it may not. My own belief is

that it is too large. If I were a Hindu, a Turk, an Egyptian, a Chinese, or a Siberian, I should inoculate my social system against industrialism as I should against a plague. For there is a still greater price exacted by industrialism. The newspaper records of the last twenty years, of the last twenty months even, are warrant for the question whether the one sure, clear result of the white man's discoveries in science will not be his extermination. One more world war — if it comes, it will be on a larger scale and more terrible in its destruction than the last — and the white race will be left a fragment to huddle around its memories. There are potentialities in industrialism for greater good; out of it may come a better, more scientific, and more rational ordering of human affairs, and a liberation of energies from all lower forms of labor for finer pursuits. There are also its potentialities in armament and imperialistic rivalry. It is not unfair to say that the first proceeds by arithmetic progression, the second by geometric progression. Is it unfair to say that, as world forces are driving now, the chances are that the end will be suicide? This is the aspect uppermost in the minds of the non-white peoples today. This accounts for their stiffening resistance to Westernization. We are asking them not only to take industrialism, but suicide.

Monotony and Industrial Unrest

Condensed from *The Survey Graphic* (Feb. 1)

Adolph Bregman

1. Grandfather's work a part of living—work now apart from living.
2. A fundamental reason for "unrest."
3. Fatile attempts to remedy the problem.
4. What classes enjoy their work?
5. Aspects of approach to a solution.

THE Board of Aldermen in a certain town voted to increase the wages of milk inspectors. "What about the milk testers?" spoke up one alderman. "They're trained men, chemists, and they're worth more than inspectors." An effective answer was quickly forthcoming—"No! We don't have to pay them more. They won't quit. They like their work too much." Most discussions of the labor situation ignore the fact that contented men work not only for the wage, but also for the work. Ask the average man in the average plant: "Do you like your job?" Most will answer non-committally. Ask those who said "Yes" their reasons. Almost always it will be that the hours are good or the pay is good. The man is most unusual who says, "I like the work."

The primary interest of the average man has changed, under modern industrial conditions, from his work, to his time and money. His grandfather's day consisted of finishing the chair and beginning the table. His day consists of what lies between an 8 o'clock and a 5 o'clock whistle. Grandfather's work was a part of living. Now it is apart from living. His grandfather did good work because the work was a part of him, and a

job well done gave him a position in his world peculiar to himself. If the grandson does good work it is to keep from being discharged and to continue getting his pay.

2. There are, it is true, certain situations, even today, in which the worker is not a "hand," but a personality. But these situations merely illuminate the difficulties of the others. The locomotive engineer, for example, takes great pride in his job. He drives his engine and is not driven by it. On him rests the responsibility for the safety of a train, and keeping to the schedule. He exercises judgment, and is a person of importance. Most workers, however, do not guide machines; they follow them. When a traveling belt carries parts to the assemblers it forces these men to perform their operations at once. The use of the worker's intelligence is sharply circumscribed. The constant effort is to perfect machines so as to eliminate human judgment. The "ideal" machine is one which calls only for periodic oiling, starting and stopping. The "instinct of mastery"—as deeply seated and fundamental as almost any other in human nature—is denied expression. As a result, most human beings spend from eight to ten hours every working day of their lives doing what they do not enjoy. This is one of the fundamental reasons for the prevailing "unrest."

Another phase of this need left unsatisfied by work as it is carried on at present, is the need for appreciation—the desire of every human being to be respected and well thought of. The furniture maker 75 years ago was a person of relative importance in his community. Today all that is known of him is that he works in a furniture factory—one of the "hands." He

turns out so many chair legs. His foreman may appreciate him, and perhaps his wife, but very few people else. His work allows no recognition of his personality—he is one of a large number of cogs. He has not even a complete rounded-out product for himself to take pride in.

3. Picture the executive with his busy, hard-working day, full of responsibility, variety and interest. Imagine him chained to a task which is simply a series of repetitive movements, hour after hour and day after day. Perhaps he did rise from the ranks, but 99 out of 100 do not rise, and the problem remains for them. Their desire for enjoyable work is just as great as his. That is why they loaf, and drift from job to job, and strike for shorter hours—so as to get more time to do the things they like.

Attempts to remedy the problem have generally taken the form of welfare work, such as ball teams, social organizations, the building up of "company spirit" or bonuses. Plainly, few who are weary of their jobs will stay because of a ball team, a picnic or "company spirit" built up by a company publication. The effect of bonuses, however, is great. But it has been found that after a time men become accustomed to their bonus, and that the stimulus of higher pay wears off. They grow to feel that the extra money is not a reward for increased effort but their rightful due for normal effort. During the recent period of highest wages and most numerous bonuses, per capita production was proportionately lowest.

4. In a general way, work which is "enjoyable" places responsibility on the shoulders of the person doing it and gives him a sense of his own usefulness or importance; also, enjoyable work has sufficient variety to keep it from growing monotonous. What classes of people find their work enjoyable? The greater proportion are, of course,

the professionals, executives from heads of organizations down to "straw bosses," and artisans: Salesmen are an outstanding example of a class whose work has sufficient variety to keep it from growing monotonous. Consider the typical commission salesman. What he finds is infinite variety, new situations hourly, a keenly competitive existence, wearing, it is true, but tremendously exciting. He too "gets a lot of fun out of his job." Counter selling is a good example of such work mechanized. The salesmen can no longer go out to get orders; the initiative is taken from him. Hence for a good outside salesman such selling approaches monotony.

5. The solution of the problem is of course much more difficult than the mere recognition of its existence. The mainspring of efficiency, enjoyment of the work, has still been untouched. And it appears that one of the largest factors in unreliability and inefficiency is the fact that the work itself is, and is becoming more and more, uninteresting, monotonous and distasteful. To go back to the days of the artisan is neither possible nor on the whole desirable. The question is entirely one of modifying present-day manufacturing processes and organization. Since inherent attractiveness is, with our modern methods of production, almost non-existent to the average factory worker, it is necessary that this deficiency should be compensated. A solution of the problem will perhaps be based on these considerations:

- (1). Workers should be placed in a position commensurate with their mental ability.
- (2). As much responsibility as the worker can successfully bear, should be part of the job.
- (3). Wherever possible, the product of each man's work should be an entity in itself that will give the man a genuine feeling of having accomplished something when he has finished.
- (4). Where it is impossible to include the factor of responsibility in the work, and where the work must necessarily be divided, for the sake of production, it may be varied from period to period.

The American Parent and Child

Condensed from *The Bookman* (Feb.)

Rufus M. Jones

DEALING with serious problems of life we always find ourselves carried around in a circular process. It seems impossible to settle one thing until another thing on which the first depends is settled. You cannot get well of your illness until you take exercise, but you cannot take exercise until you get well The quality of our American civilization cannot be greatly improved until the American parent contributes more largely than at present to the moral and spiritual development of his child. But here swings the vicious circle. How can we expect a nobler type of parent until we have exalted our materialistic civilization and the prevailing drive for social position.

This circular bugaboo is only designed to frighten those who seek excuses for leaving things as they are. It is good American doctrine that the way to face the parent problem is to do something constructive toward a solution of it. Everybody knows that our educational system does not produce the results we should expect. The average boys and girls in our schools and colleges drift along untroubled by a spark, are inaccurate, unimaginative, incapable of thinking things through, and morally and spiritually unformed — not seldom malformed. Part of the failure of our educational institutions, however, is certainly due to the lack of cooperation on the part of the homes from which the children come. It often happens that the home is a positive handicap to the task in hand of forming a basis of mental and moral character.

Fifty years ago it was generally believed that a child inherited the

intellectual and moral gains of his ancestors. Today, almost all biologists believe that no traits — physical, mental, or moral — which an ancestor has acquired by his own personal efforts are ever transmitted by heredity to his offspring. How, then, does the child get his slow accumulation of mental and moral habits and customs, of speech and manners? He gets them through imitation, at first, of course, unconsciously. The child reacts to smiles and to sad expressions on the mother's face with no more consciousness than when he shuts his eye to avoid a threatening object. He is in fact almost as sensitive to suggestion as is the hypnotized subject. The man of fifty often, in fact generally, reveals little traits and habits of speech common to his family. Not less important is the stock of ideas and ideals, the psychology, the religious warp and woof which that same family is weaving into the fundamental structure of the child's mind by imitation and subconscious suggestion, working as silently as the buds open into leaves. No educational influences can altogether reshape what the environment of the home has once for all shaped. The basic disposition, the springs and motives of action, the central nucleus of habits and customs are here laid down as a permanent foundation which can be rebuilt only with great difficulty. That subtle thing we call "atmosphere" is an immense element in the formation of the inner life of the developing child. The spirit of the home is a thousand times more important than the explicit rules and commands that are enjoined. Materialistic aims, crude sentiments, unwholesome aspira-

tions not only blight the lives of parents but they taint and corrupt the growing souls of children.

This thing of course works both ways. These same forces may equally well form those inner tendencies that shape the gentleman, the scholar, the moral hero and the saint. Goodness is just as contagious as badness. The atmosphere of refinement and peace is as effective as is the atmosphere that makes for crudity and temper. Of course there are curious and trying exceptions to all our known laws of heredity and imitation, but the central fact remains on the average.

The life of every normal person is dominated by powerful mental complexes, i. e., organized systems of instincts, emotions, and tendencies toward action. These are usually formed early. A child who collects stamps forms a complex built around a centre of interest. Everything connected with stamps becomes interesting. All mail is inspected. Advertisements are scanned. Every visitor is solicited. Another child forms a butterfly complex and another has an autograph complex. These are superficial complexes. The vital ones which make us lovers or patriots or devotees of great causes, which line us up in parties or cliques and which settle whether we are to be caught in the maelstrom of the materialistic drift or be raised up on wings as eagles and soar with the idealists — these are largely shaped by the estimate of values which reigns in the lives of the family circle.

There is certainly nothing better in this world than the intimate companionship of parents and children. When a child can discover no way to have fun without going to the neighbors, there is something missing from the full-rounded reality of home life. Better even than comradeship in play is comradeship in work. The wise and successful parent draws the child into the family activities, so that they become mu-

tual tasks. But the parent can succeed in these efforts at cooperation only by really feeling and thinking as a child does and by sharing truly the aims and hopes of the child. Once the mutual love spirit is formed the problem of discipline is solved, and happy cooperation and fellowship take the place of command. Both father and mother "flock" with their children in close intimacy and warm and friendly relationship. They understand each other and matters of important concern are settled by discussion, consideration, mutual give and take. The children have their voice, their interests and desires are considered and they count as autonomic persons. There is no known substitute for wisdom, insight, tact, common sense, and power by inherent right of character. Discipline is of course necessary. When these traits are missing there will be disasters, whether under this American democratic method or the old system of authority. Mere "goodness" on the part of the parents is not enough. Some parents go jauntily on, trusting that heaven will break in and accomplish what they neglect to do for their children. But they might just as well neglect their golf game and still expect angels to carry the balls straight forward no matter how much they splice their stroke!

The great American experiment—the application of democracy to the home life—is a success only for those who pay the cost of the precious thing. And we shall never have sound American education until the fundamental work of education, especially moral education, is done in the home. We may pay adequate salaries to teachers, build greater school buildings, reconstruct our imperfect systems, and yet we shall have the same amorphous product until the father and mother, without any salary, get down seriously to their job and do it with insight and power.

The parent may often think that his labor has been in vain. The grain and millet seed sown in the Volga valley of Russia in 1921 produced no harvest for that year, because of drought; but after that awful year of famine that same grain, undecayed in the dry ground, in the summer of 1922 burst forth into life and yielded a good harvest. What is solidly formed in early youth is sure to remain as a mighty tugging force in after years. Many a discouraged parent finds at a later day that he builded better than he knew—and so did she.

Labor's Own Wall Street

Condensed from The New Republic (Feb. 7)

NEW YORK CITY has had two hard shocks in recent months.

First, it was amazed when the Harriman National Bank considered the United Mine Workers safe enough to lend them \$100,000 on their own security; now it has suddenly awakened to the extraordinary development of labor banking in these United States. The Brotherhood of Locomotive Engineers has recently bought a "substantial interest" in the Empire Trust Company with resources of \$60,000,000, and two officers of the Brotherhood will henceforth sit side by side on the board of directors with Charles M. Schwab, T. Coleman Dupont, emperor of Delaware, and Minor C. Keith, who is reputed to carry a large part of Central America in his pocket. Furthermore, the locomotive engineers intend to open another bank of their own in New York City, all of the stock of which will be owned by their members. In addition the Central Trades and Labor Council of New York City and the New York State Federation of Labor already have \$300,000 subscribed toward the \$2,000,000 capital with which they intend to open another bank in New York.

"The deposits of workers in the banks of the country aggregate from five to seven billion dollars, and the trade unions control fully one hundred million dollars," according to the National Industrial Conference Board. "The mobilization of these funds under the control of labor will give labor an enormous increase in power and enable it to influence profoundly all forms of industry."

Two years ago the Brotherhood of Locomotive Engineers opened the first "labor bank" in Cleveland, and since that date the amount of labor's money controlled by labor has been steadily increasing. There are nine

or ten labor banks either in operation or in immediate prospect throughout the country. Washington has the Mt. Vernon Savings Bank, owned by the International Association of Machinists; Chicago, the Amalgamated Trust and Savings Bank, owned by the Amalgamated Clothing Workers; Philadelphia the Producers and Consumers Bank. There are other labor banks in Indiana, Montana, Arizona, Alabama, California, Minnesota. Encouraged by the success of these trade union banking enterprises, the Order of Railroad Telegraphers applied for a charter in St. Louis proposing a capital of \$600,000. Two banks are planned at Cincinnati—one by the Machinists' Union, the other, which is aiming at a two million capitalization, by the Railway Clerks' Union. The Maintenance of Way Brotherhood plan to have a bank at Detroit. The Brotherhood of Locomotive Engineers have banks in process of formation in at least seven cities, and it is their aim to establish a nationwide system of cooperative labor banks. The success of the institutions already in operation, their departure from the time-honored customs and practices of banking, and the fear of their growth into serious competitors have considerably disturbed the old-line bankers.

Thus far the labor banks have behaved themselves in a most exemplary manner; indeed, they could not do otherwise if they would, for they are subject, of course, to the same laws and the same rigid inspection by federal and state examiners as other banks. There is no law, however, which regulates the interest a bank may pay to its depositors, provided it does not violate usury laws—and here is where the shoe pinches. When bids have been asked from Cleveland

banks for the terms under which they would accept public money for deposit it has often been their practice to get together and agree upon a minimum of interest. The Brotherhood bank at Cleveland has thrown consternation into the old-line group by taking a different view. It said that public funds were entitled to receive the highest rate of interest that could be afforded—that the banks, including its bank, could afford to pay a higher rate than the 3½ per cent the established bankers had agreed upon. They offered 4 per cent and were offered the repositoryship of large amounts of county funds. The old-line bankers resented the entrance of labor into the capitalist field, and their influence has been strong enough to obtain the withdrawal of large amounts of public funds which had found lodgement in the labor bank.

There is an unwritten law which says that the stockholders are entitled to make most of the profits in banking, notwithstanding the fact that it is largely the depositors' money which makes the profits possible, the latter often outweighing the former in amount ten or twelve times over. In this manner the stockholders of some of our large banking institutions have received dividends sometimes as high as 20, 30 or 40 per cent interest on balances. The engineers' bank at Cleveland, and other labor banks, propose to destroy this "relic of capitalistic privilege," as their literature calls it—and that they are already accomplishing their purpose is one of the reasons why the Cleveland Clearing House Association has been actively hostile.

The Brotherhood and other labor banks take the ground that bank depositors have never yet received their

just dues, and propose to see to it that they are better treated in their institutions. Their idea of cooperative banking is that profits belong just as much to depositors as to stockholders. They propose to pay the latter a maximum dividend of from 6 to 10 per cent, when earned, and to distribute surplus earnings to the former in increased interest rates. At the end of the first year of its existence the Cleveland bank had \$10,000,000 assets. A 6 per cent dividend was declared on the stock, and what is said to be the first depositors' dividend ever paid in this country, one per cent, was also credited to every depositors' account, and there still remained a surplus of \$40,000.

The Brotherhood bank at Cleveland and the other labor banks differ in most other respects but little from banks generally. Fifty-one per cent of the stock belongs to the Brotherhood as an association, and the balance is owned by its members. In fighting this new institution, its enemies, who fear the threat to their ancient prerogatives, have found that a bank in which labor plays the double role of depositor and stockholder promises to be no unworthy antagonist in fighting for its rights in the long privileged field of banking. Labor banks open tremendous vistas of labor building a cooperative world within the shell of the old profit-sharing system. This extraordinary development means that labor is recognizing the key importance of credit in industrial struggles, recognizing, too, that they have in their own union funds and in the deposits of their members an enormous power which they have hitherto wasted.

THE DIGEST'S FIRST YEAR

This issue completes the first year of *The Reader's Digest*—a project made possible by the loyal support of Charter Members who, previous to the publication of the initial issue, recognized the possibilities of this cooperative means of filling a generally felt need.

The past thirty days have marked the largest increase of enrollments received during any month of the year, and never have so many, and so appreciative, letters been received, as just recently. We take this opportunity of passing on to Charter Members the gratitude of new subscribers for insuring the success of such a Digest Service.

The Timid Sex

Condensed from *The Atlantic Monthly* (Feb.)

Robert M. Gay

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1. Impulses common to every manly breast.
 2. Masculine cohesion at receptions.
 3. "Women bustle in late, and hustle out hurry."
 4. The male's bravery in making schoolday speeches.
 5. A woman and five men—and vice versa.
-

RECENTLY I had to address 30 or 40 business men. Three men sat in the front row; the rest came in, sliding sideways into the first seat they came to. They all wanted to sit in the back row, or, failing that, in the row nearest the back row. When I addressed the group a second time, a week later, I noticed that the courageous three had changed their seats. They were intelligent men, and they could hardly be called bashful. They had no reason to be scared. For some reason, however, a seat was a haven of refuge for them, into which they slid as soon as they could. I do not think they reasoned it out. No. I look upon their particular choice of a seat as so instinctive as almost to deserve the name of "reflex action." I think I understand it, too; because I also have sat in the last row, or deprived of that refuge, behind a post or a fat man.

Of course, this habit is not wholly to be ascribed to timidity. Other subconscious motives play their part. There is, for example, deep-seated in every manly breast a determination not to be, or at least not to appear to be, interested in anything that any teacher, lecturer, or preacher may say; and it is merely masculine to

register this obscure impulse in any way short of audible groans. Women, on the other hand, are courageous church-goers, concert-goers, lecture-goers, without whose encouragement most of the public talkers of the world would have to go out of business.

Now, no woman minds at all walking the length of a room and sitting in the front row, even when the room is full of people. In fact, she rather likes it. If she sees a seat in the front row, she goes for it; and her ears do not get red either. Watch her as she sails down the aisle at a lecture or in church, cool as a cucumber; and then watch her husband as he slinks after her.

2. At the theatre, he is not averse to sitting in the front row, because he has a ticket. This gives him courage. He will even politely precede his wife down the aisle, if he can conspicuously display a seat-check as an advertisement that he is not callously trying to obtrude himself upon the public gaze. But at a reception, or an afternoon tea, if he is so unfortunate as to have to attend one, he shows a quite remarkable expertness in fading into recesses and corners, or, if none offer, in gravitating into the company of his fellows. In a mixed company he behaves like pepper or sawdust sprinkled on water. However much he may circulate for a time, he will eventually drift together and cohere. Women have never fully comprehended the significance of the axiom that "if we don't all hang together, we shall all hang separately." Most women would rather hang separately than adopt that as a rule of conduct. This delicate organization of the male, his instinctive craving for self-effacement, makes him work well in groups, and,

at a football game or a political convention, he may overcome his inhibitions even to the extent of making a great noise. Women on these occasions find the sudden lunacy of their husbands, fathers, brothers, and lovers a more interesting phenomenon than the game itself, or the order of business. "Can it be possible," they seem to be asking themselves, "that these men are the same timid creatures who sit meekly through three hours of after-dinner speaking, or even through a long-winded lecture, or opera, merely because they are afraid to get up and leave?" Yes; they are the same. They would sit through anything rather than make themselves conspicuous by getting up singly and leaving.

3. A friend of mine once agreed to deliver a course of lectures to an audience of school-teachers. After his first appearance a lady whom he knew, said: "You did very well. Nobody left. So-and-so began a lecture here last month with 600 and ended with 50."

"And are they likely to do that with me?" he gasped.

"Of course, if they don't get what they want," she answered, smiling sweetly. "We're busy women, and can't afford to waste an hour listening to something that doesn't profit us."

A man, asked how he enjoyed my friend's lecture, would have slapped him on the back and said, "Fine! Fine!" and this without any reference to the truth. For a man would feel only one timid impulse — to avoid any discussion of the lecture, to which he would probably not have listened.

4. I seem to remember from my own schooldays that almost any girl was of a braver type than almost any boy, if by brave is meant unaffected by the limelight. It is open to question whether any girl ever shrank as obliteratingly as most boys, or any boy ever willingly stood up and faced a mixed class as composedly as most girls. When, moreover, a boy did shrink, he knew that all his sex sympathized; and

when, without any hesitation, he did stand up, he knew that all his sex looked upon him with surprise, derision, or disgust. For a boy to stand up and speak a piece without boring into the floor with his toe, smirking at the window, twirling a button, or rumpling his hair, was for him to proclaim himself to his sex as peculiar, if not downright girlish.

5. I discussed these things with a teacher of acute observation. She agreed with me that the males always sat in the back row if possible, and that they assumed a kind of protective coloration by looking as bored or as illiterate as they could. "But," she said, "if you want a complete vindication of your theories, simply observe the respective manners of a woman addressing five men, and of a man addressing five women. You will find that the woman, if only she is becomingly gowned, is enjoying herself, while the man, whatever his appearance, is suffering."

"Then you think that clothes make a difference?"

"Of course. If the woman is all dressed up, she is all the more at her ease; but if the man is all dressed up, he is all the more miserable. Haven't you ever noticed, also, that a man is never happy if he suspects that his clothes attract attention, while a woman is never really so happy as when she knows hers do? . . . Consider brides — and grooms. I have perceived that brides and maids of honor and bridesmaids wished to be looked at, while the grooms and the best men and the ushers hoped that they would not be looked at. And consider a man with a new hat, and then consider a woman. The man looks as if he wished you to think the hat was last year's; but the woman would be very angry if she thought you thought hers was."

"Now you are getting near home," said I. "I always have a feeling that I look half-witted in a new hat."

Scouting from Jersey to Japan

Condensed from *Our World* (Feb.)

Mortimer L. Schiff

NOT long ago there occurred in Paris an International Conference which received no great amount of publicity. One hundred and thirty-four delegates from some 35 countries met together, representing a world-wide movement involving millions of people, affecting the life of boys, and through them the lives of men and women throughout the civilized world. This significant gathering was the International Conference of officials of the Boy Scout Movement.

The average American does not realize the extent of the Boy Scout Movement. There is hardly a nation in which some part of the Scout program is not promoted today. Egypt numbers 6,000 Scouts; Irak, according to official figures from Bagdad, has 10,000; in the mountains of Albania, there are no fewer than 500; and a roll call of all Boy Scouts of the world would amount to much over a million names. Of these, America is easily in the lead, for she numbers nearly one-half a million boys upon her records. England comes next with about one-half of that number.

It is an inspiring thought that after the ravages of war, these Boy Scouts the world over are pledged to the high principles of loyalty and friendliness and it is an inspiring thought that in every country, no matter how hard may be the circumstances of their lives, men are still to be found with sufficient unselfish devotion to give of their best energy, without recompense, to the service of boyhood. For the essence of the Boy Scout Movement is that it is a volunteer Movement. The boys give of their best energy and their highest service to the community with-

out recompense; and the devoted men who act as their Scoutmasters give of their time, their energy, their hearts and their minds, to the service of the future citizens of the world, entirely without pay.

Scouting is a man's game cut down to boy's size. He goes into the country to learn woodcraft and campercraft; he scurries around the city streets hunting for Good Turns. His imagination is stirred by the Scout uniform and the Scout hand-clasp and salute; his moral principles are ensured through the Scout Oath and Law. The best proof of the efficiency of the Boy Scout Movement is that boys like it.

Significant is the fact that as an English school boy stalks stealthily through his native woods, a slant-eyed Mongolian is sleeping among the Japanese cherry trees, a stalwart little Scout in South Africa drags his trek cart over the veldt, a group of French boys are carrying their Scouting staves, and our own American boys are gathering underbrush for their camp fire. The essentials of the program are the same and the spirit of Scouting is the same in every country of the world. The spirit of brotherhood and service which we know as the Scout spirit calls upon each to give of his best efficiency for the good of the whole.

Scouting finds its natural affiliation in supplementing the work of two of our greatest national institutions — the school and the church. To the school it appeals, because, as one of our leading educators has remarked, it is "pedagogically perfect." The Scout method is learning by doing, which is strictly in accordance with the modern theories

of teaching. By means of activities which he likes, the Boy Scout is led to acquire a whole fund of useful information which he could hardly get from text books. Scouting wins the endorsement of the church because of the Scout Oath and Law. Before he becomes a Scout, a boy must promise, "On my honor I will do my best to do my duty to God and my Country, and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake and morally straight." The law to which our little Mexican neighbors subscribe is a little altered in form from ours, but all over the world, from the little Mohammedan Scouts in Africa, from the Greek Catholics in the Balkans, to the young Orangemen from Protestant Ulster, Boy Scouts are making the same promises.

Perhaps the most significant event in the history of Scouting occurred in 1920 when 25,000 boys representing 33 nations, met at Olympia, England, for the big Scout Jamboree. The Americans consisted of 301 Boy Scouts, selected from all over the country, the very finest flower of our American boyhood. There they met other boys selected from all the other nations for their especial qualities of leadership and all engaged in Scouting activities and pageants typical of their nations. It was the first International meeting of boys in the history of the world. The 301 American boys were organized into eight Jamboree troops, the first of which consisted of the famous Denver Scout Band, led by the twelve-year-old drum major. Each troop carried with it as mascot, some pet, at the special request of the officials. Later these pets and mascots were given away by the different troops, the American tortoise being bestowed upon a group of boys from New Zealand and the Florida crocodiles given to some boys who lived in a country where no crocodile had ever flourished.

A procession of the Scouts of all nations, the League of Youth, with their flags and emblems, truly representative of the movement that in twelve years had reached so many boys and was destined to reach millions more, opened proceedings, led by the loud and thrilling Scottish pipers. American Indians with picturesque costumes, translated their life in the open by songs and dances. Maoris came dancing with spears and shields.

Every competition between the different nations, ended with cheers for each other and friendly handshakes. Some of the events covered fire fighting, accident, physical training, cycling, trek cart work, camp cooking, and camp making. America concentrated on the Indian display; Ireland on legendary spectacles; Scotland put on a pageant showing the highland gathering and an historical episode; Wales gave an excellent Colliery display; France showed a day in the life of a Chevalier; Sweden brought physical training and Swedish exercises, and Switzerland, wrestling, soccer and handball. Transvaal sent a display representing native life in Africa. Blond giants from Denmark; dark graceful boys from Spain; sturdy boys from New Zealand; clear-eyed lads from all lands, were all one in their keen comprehension of sport, for every Scout is a brother.

The world needs men of strong character, full of energy and good will and initiative, capable of daring, but knowing how to sacrifice their own interests for the common welfare. We must train our youth the world over, to fulfill this high mission. We must protect them from demoralizing influences and give them activities that will interest them and at the same time develop them, so that when their time comes they may play their part worthily in the greatest game of all—Life.

Long Ropes and Strong Stakes

Condensed from *The Ladies' Home Journal* (Feb.)

Harry Emerson Fosdick

ISAIAH, brooding over the estate of his people, flashed out his vision of their need: "Lengthen your ropes and strengthen your stakes." Any camper recognizes that when you pitch a tent, if you lengthen the ropes you must strengthen the stakes.

One does not have to look far in modern life to discover examples of such increased extension calling for increased stability. A prominent business man recently went to pieces in a collapse of character that astonished his friends. He had all the typical modern virtues — energy, forcefulness, vigor, the aggressive ability to put things across. But he lacked moral stability. Evidently his activity had been stretched at the expense of his steadiness. Anyone who knows either biography or history knows that one of the primary tests of character is the ability to increase staunchness as you extend strain. Man's life is like a tree. Branches demand roots; every increase in the superstructure, giving purchase for the wind to get hold upon, requires a new grip on the steadfast earth.

Some of the most lamentable collapses in history have taken place in over-extended lives which neglected this elemental necessity. Francis Bacon, for example, had one of the most useful and able minds ever intrusted to a man. When he was scarcely 15 years old a great thought took possession of him that is fairly indicated in a memorandum never intended for publicity: "Believing that I was born for the service of mankind, and regarding the care of the commonwealth as a kind of common property, which, like the air and water, belongs to everybody, I set myself to consider in what way mankind might best be served, and what serv-

ice I was myself best fitted by nature to perform." He probably would have died in respectability had it not been for his advancement in power. He was made Lord Chancellor of England, which made him one of the most powerful, as he was the most learned, man of the empire. And then he fell. Convicted of gross bribery and financial corruption, to which he abjectly confessed, he lived his last five years a disgraced man.

Countless similar stories bear witness to the fact that man's life is built like a Gothic cathedral. Every new arch must be braced with a new foundation. Lifting the altitude or spreading the expanse of the nave requires stronger supporting walls or flying buttresses. And the difficulty in our expansive modern life lies here: Ever achieving new powers, enlarging our opportunities, widening our liberties and everywhere complicating our lives, we forget that unless we correspondingly strengthen our moral and spiritual foundations the whole over-extended superstructure will come down about our ears, as did the old Philistine banquet hall when Samson broke the pillars.

Our young people present an illustration of this truth. They are enjoying a greatly extended freedom, to balance which they have not yet achieved a stabilizing self-control. Let us rejoice in this freedom: A visit to the Far East should encourage our wavering faith in the general soundness of our Western methods of treating youth. The whole Asiatic tradition is on the side of solving youth's problems by seclusion and repression. In an old-fashioned Chinese home, the girl from her twelfth year on did not go outside her father's house until she went to her

husband's, and a Japanese girl when grown could say that she had never come so near a man as even to touch the hand of her brother.

We in the West are trying the opposite method. An unchaperoned group of girls from "our best families" recently went on a publicly organized European tour. During the entire trip they drank to excess, they smoked to excess, and their personal immodesty became a scandal to the party. They were enjoying a degree of liberty never before accorded to young women, and they were betraying their utter inability to handle it. Granting the social restraints of even a generation ago, those same girls probably would be decent, modest, self-respecting young women.

Real freedom never consists in mere release from old restraints. A young tree with a cage around it for support achieves only the freedom to fall over when the wind blows, if that support be removed. The first step toward real freedom for that tree is to grow deep roots of its own on which it can depend. Freedom never is obtained by mere release from old limitations; freedom is the positive substitution of inward self-control for external restraints.

This unlearned truth has cost the race some stiff experiences. Freedom in the state does not consist in making a tyrant stop taking charge of the people; it consists in the intelligent ability of the people to take charge of themselves. One can shoot a Czar and get Lenine and Trotzky instead. Real democracy was not won when kings went; real democracy is still to be won. The facts which our incipient democracy must face are more staggering than the tyrants of old were—for example, that of all the white men drafted into our army 30 out of every 100 could not read newspapers or write letters; that at the last presidential election almost twenty-eight million who were qualified to vote did not exercise that privilege; that in the United States four million people are living in destitution.

No revolution in human history is more important than the emancipation of womanhood to her present independence. She has won the right to be educated. It was not easy to win. Long and difficult, too, has been woman's struggle for the right to work. Yet, unless we can get out of the new system motherhood as consecrated, spiritual quality as fine, idealism as exalted, religious faith as cleansing and ennobling as distinguished previous generations, the new system will have failed in its most important object.

The life of a merchant prince or financier of Revolutionary days must have been comparatively simple. How we have lengthened our ropes since then! Many a modern business man as a matter of course now carries responsibilities so great that in comparison an ancient emperor would look like a small retail merchant on a side street. In consequence, the immediate need of our business life is not more extended activity but more fundamental morality. So, in a military operation, the process of advance may be carried perilously far. The time comes when the men must dig in, the lines must be consolidated, the communications with the base must be re-established.

By this new world of complicated relationships the lives of all of us are encompassed. The resultant need is evident. Long emphasis upon expansion must be matched by renewed emphasis upon those spiritual forces which stabilize and fortify men, confirm them in self-control, give steadfastness to meet strain. And among all such forces there is nothing to compare with real religion. We are energetic, forceful, progressive. But we are also distracted, overstrained, restless. We lack adequate spiritual reserves, and it can never be well with us until we find them.

Peace, for example, in its personal meaning, is a word which is not only inapplicable to modern life but is even distasteful to modern ears. Yet peace is one of the supreme, positive

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The Greatest Genius in History

Condensed from *The Mentor* (Jan.)

William Starkweather

L EONARDO DA VINCI is known to most people simply as the painter of "Mona Lisa" and "The Last Supper," probably the two most celebrated pictures in the world. But scarcely one person in one hundred realizes the full and amazing extent of Leonardo's genius.

Leonardo was born at Vinci, a picturesque Tuscan mountain town, in 1452. He was the illegitimate son of a celebrated Florentine lawyer, and of a woman of humble birth. Brought up by his father, the boy enjoyed the best education that could be obtained in Florence. He grew to be a youth of extraordinary charm and attainments. His physical strength is celebrated through the legend that he could bend the extremities of a horse-shoe together by squeezing it in one hand. When but an apprentice he painted with such amazing skill that his teacher realized that Leonardo's work was superior to his own.

Leonardo's daring projects in hydraulics, architecture, mechanics and military and civil engineering amazed his contemporaries. He was a dazzling figure. He outruled the youth of the city in feats of strength, of horsemanship, of recitation. We have a glimpse of him buying caged birds in the market place to set them free, or as standing in the piazza, a radiant youth, radiantly dressed, explaining to the populace the great projects that he planned.

About 1483 Leonardo left Florence for Milan where he spent the sixteen most fruitful years of his life. He acted as a general factotum for the ruler, taking charge of military, engineering, and architectural projects, and even designing and directing great court pageants and festivities. Yet he found time to fill his notebooks

with his studies in statics and dynamics, in anatomy, mathematics, perspective, and light and shade. He wrote a treatise on painting. He sculptured in marble, bronze, or clay. He produced a great monument, over twenty-six feet high, probably the finest equestrian statue of the Renaissance, later destroyed by Gascon archers. The crowning achievement of these years, however, was the masterpiece, the world-famous "Last Supper," a wall decoration in a monastery.

As he grew older he gave less and less time to art and more to scientific studies. He traveled extensively in central Italy, as a military engineer, making many drawings and maps of the regions he visited. Upon his return he finished "Mona Lisa," now in the Louvre. His biographer writes: "Leonardo made use of this device: Mona Lisa being very beautiful, he employed people to play and sing, and continually jested while working on the picture in order to keep the lady merry and thus banish that air of melancholy which is so often seen in painted portraits. In this picture there was a smile of such charm that it seemed more divine than human, and was esteemed a miracle, since it was nothing else than alive."

In 1516 Leonardo took up his residence in France, where he died on the second of May, 1519—comparatively poor. He left some five thousand pages of manuscript, now scattered through collections in Europe, from which we know that this universal genius was in many ways centuries ahead of his time. On submarine warfare he wrote in 1520: "By a certain machine many may stay some time under water. And how and why I do not divulge by reason of the evil na-

ture of man, who would use it for assassination at the bottom of the sea by destroying ships and sinking them, together with the men in them."

Leonardo was curious about all things. As artist and sculptor, he made detailed study of the theory of light and shade, of perspective, of color. In four centuries that have passed, his skill in drawing the folds of drapery has never been surpassed. He did bronze casting; he dissected men and horses and became an excellent anatomist; an architect of eminence, he assisted in the construction of the Cathedral of Milan; he studied the construction of the dome and the arch, devised ingenious military engines and fortifications, and carried on the building of the Martesana Canal. He wrote on botany, on astronomy, on physiology, on physics, on mathematics, on philosophy. He wrote moral precepts, drew maps of Italy and plans of the spiral construction of sea shells, devised a life-saving belt, and wrote on warfare. We think of the flying machine as a present-day example of the inventive genius in

America—yet Leonardo planned a flying machine in 1490, two years before America was discovered. A model of his flying machine is in the United States National Museum at Washington.

Today there exist but five pictures in the world attributed to Leonardo whose authenticity is undisputed. As a draftsman he was far more prolific than as a painter. The many beautiful drawings which he left are among the world's greatest art treasures. On his deathbed Leonardo reproached himself for having offended God and mankind in not having labored at his art as he should have done. The imagination leaps at the idea of the treasures which Leonardo might have left posterity had he given more time to painting and sculpture. His art is unsurpassed, if it has indeed ever been approached. Characteristic of his enormously active career is the single sentence entitled "A Prayer," to be found in his manuscripts: "Thou, O God, dost sell us all good things at the price of labor." Another of his sentences: "As a well-spent day brings happy sleep, so life, well used, brings happy death."

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achievements of the human spirit, because it means the possession of adequate resources. Peace in daily life is the consciousness of health and ability to spare so that when one's tasks are done there is a margin all around. Peace in business is the consciousness of capital in plenty, so that one need not fear what the day may bring. Peace in the family is the consciousness that, under all the strains inevitably incident to the running of a home, there is unfailing wealth of love and devotion and fidelity to fall back upon. Peace in the soul is the consciousness that, however difficult life may be, we are not living it alone, that above and

beneath and around us are the resources of the Eternal Spirit, that we can depend upon the reality, nearness and availability of the Unseen Friend. In this age of over-extended activity, our streets are thronged with people whose fundamental need is such spiritual underpinning. This twentieth century is desperately in need of stabilizing forces, and in personal character one of the primary tests is the ability to realize in experience an ideal presented long ago: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Tragedy in Vienna

Condensed from The National Geographic Magazine (Jan.)

Solita Solano

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1. Pitiable plight of the middle class.
 2. Gingerbread costs more than team of horses before war.
 3. Tales of distress at Professor's Mess.
 4. Living rooms commandeered by city.
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UNTIL recently one of the richest and gayest cities on the Continent and the center of Europe's oldest empire, Vienna is today the capital of a few mountains and rivers that occupy a small corner of her former dominions. Surrounded by countries that are nursing ancient grudges against her, depending on them for nearly all her food and fuel, and with only worthless money with which to pay her bills—this is the fate which has brought almost unparalleled national misery upon a highly civilized people in a famous center of learning, art, and culture.

Forming a fourth of the population, the entire middle class, to whom the city owes its greatness, is beggared, hopeless, and apparently doomed to extinction. While the wages of skilled labor have almost kept pace with the depreciation of the crown, the incomes of the middle class have dwindled away to almost nothing. The rent law holds their old homes for them, and there they hide away from the sight of the city, creeping forth once a day to be fed in the community kitchens. They have long since pawned their trinkets and sold their furniture, linen, books, and clothing to second-hand dealers. The

arrival of a baby among them is considered a catastrophe. A holiday, a new dress, a theater ticket are not to be thought of any more.

Near the outskirts of the city one sees armies of ragged women and children on the city's dumping grounds combing the heaps of refuse for bits of food, metal, or glass. Families carrying two or three chickens under their arms take their fowls from spot to spot setting them down to peck at any likely looking mound, while a child is sent ahead to prospect for another place with possibilities.

2. Every week new price lists are posted in the shop windows, where they are studied by housewives. Recently a middle-aged woman in tears stood before the price list. She had just the sum needed to buy a loaf of bread at yesterday's price. She said she was an officer's widow, who before the war had received a pension of 80 crowns (\$16) a month. Now she has 100,000 crowns from the government, worth only \$1.25 a month. A gingerbread horse coated with frosting costs 15,000 crowns—5 times the sum her brother paid before the war for a real team of horses. Her income buys just 15 loaves of bread a month. One meal a day in the community kitchens is keeping her alive.

3. The writer was a guest at the Professors' Mess last June, maintained by the American Relief. Here the most brilliant men of Vienna were fed every day at the cost of a cent and a half. Famous scientists, archeologists, mathematicians, and historians, whose faces were the color of wax from undernourish-

ment, gathered every noon for their one adequate meal of the day. A celebrated chemist said that he had been obliged to give up plans for a holiday picnic for his wife and children because now it would cost fifteen cents instead of ten for the luncheon and carfare. Another professor arrived and was hailed by the tables because he had just received a suit from a friend in America. It was too small, but that did not matter. The man's other suit was patched and threadbare from seven years' continuous wear. A professor of history was discouraged because street-car fares had gone up, and this increase of his budget would force him to get up an hour earlier and walk four miles down town.

Another professor announced that a well-known lawyer was about to solve his economic problem by taking a job as a chauffeur. The consensus of opinion seemed to be that the man was lucky to have found such a job. "At least he will not have to live on \$20 a month as I do," said the chemist. "You are fortunate; I make only \$11," said an under professor. "See my boots; and I cannot buy new ones this winter." He revealed shoes tied to his feet by extra shoelaces. They had been mended and remended many times until the leather would no longer hold the stitches.

Thousands of the hunger-ridden population go on foraging expeditions every Saturday and Sunday, walking great distances with packs of goods on their backs to exchange for food. The peasants are not often willing to accept worthless crowns for their products. The Viennese must bring them instead bolts of cloth, aprons, stockings shirts, or some coveted ornament for the women.

Many members of the fallen aristocracy cannot be convinced that the present state of things is to continue. They meet among themselves and talk vaguely of a new

regime, a dictator of their own class, who will restore their lands and social position. In one palace a baroness is living, surrounded by valuable paintings and first editions which she refuses to sell. Last winter she had no money to buy coal and was obliged to remain in bed during zero weather.

4. On the edge of the city the traveler will come upon curious little patches of gardens, each with a makeshift fence and a wooden building that looks like a child's playhouse. Women and children are weeding and carrying water. They do not waste ground by having paths, but step carefully between the plants. There is no end to these garden homes. They surround the city like a ragged girdle, and are the result of the housing famine that has driven thousands of families to live here in huts, even in cold weather. The housing crisis in Vienna is the worst in history. All dwellings, whether palaces or tenements, are listed and the number of rooms compared with the number of persons. After the comparison, all available space is commandeered by the city. Baronesses and wives of workmen alike are forced to take in lodgers. No one may have an extra room while homeless thousands are sleeping in barracks, parks, and freight cars. The congestion is due to the fact that all building ceased during the war, also that war profiteers flocked to the city from the provinces, followed by thousands of recalled Austrian officials.

The Health Department's report states that 90 per cent of the children under twelve years have symptoms of rickets from undernourishment, and that 50 per cent of those between twelve and six have tubercular infections. Having nearly perished the child life of the city was salvaged by American relief organizations, which established hospitals, dispensaries, and health centers, while feeding and clothing thousands of adults.

The Increasing Use of Drugs

Condensed from Hearst's International (Feb.)

Sidney Howard

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1. Dope a much greater menace than realized.
 2. Some small towns use more than all New York hospitals.
 3. The dope fiend's 3 drugs.
 4. The greatest single breeder of crime.
 5. The increasing use of drugs.
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DOPE may seem very unreal to you and very remote. Yet there is a dope problem. It is an American problem which increases from day to day and demands immediate consideration. Actually it concerns every city and town in the country. By official government estimate there are from one to four million drug addicts in the United States. *This country now uses more dope than all the rest of the world combined.* You can buy it almost where and how you will. And these facts are based on irrefutable and scientific evidence.

2. Somerset, Kentucky, is a lovely place of five thousand inhabitants, as decent a community as you could find, the center of a prosperous farming countryside, with no underworld, no slums. An entry in the books of a wholesale drug concern sent one of our investigators lately to Somerset to inspect the affairs of Stigall, the druggist. This gentleman had, in the past 18 months, filled 5,000 prescriptions for morphin, a matter of 200 ounces. A surgeon administers one-eighth of a grain of morphin before a major operation. A quarter of a grain will put the average individual to sleep. An ounce contains 437 grains. Doctors wrote

the prescriptions which the drug store filled. Dr. Bolin wrote 1,197 prescriptions during these 18 months. Dr. Jasper did not even require the shelter of an office for his prescribing. Dr. Cain prescribed morphin to 500 different persons. Our investigators examined addicts in Somerset. One woman of forty said:

"The doctor started giving it to me for rheumatism. Now I couldn't work if I didn't take it. About half the town is using it."

No epidemic. Only a normal community of 5,000 people, who used 202 ounces of morphin in 18 months. The people weren't sick. In 1921 the Bellevue and allied hospitals in New York, to which all of New York's accident and emergency cases go, used only 92½ ounces for the treatment of 64,103 patients and the 27 principal hospitals of Philadelphia absorbed only 90 ounces of morphin—less than half the amount absorbed in Somerset. *And you can match the story of Somerset in every state in the Union.* We have found dozens of villages similarly stricken by this thing.

3. Cocain, morphin and heroin are the three drugs of the dope problem. They rank among the most valuable medicines known to man. They have been perverted to create the most wicked and destructive of his vices. Cocain, made from coca leaves of South America, is the murderous stimulant of the disreputable. Raise alcohol to the Nth power and you have cocain. A cocain jag is a whisky jag intensified to frenzy. The "dope-fiend" sniffs cocain from his hand—his "snow" forms the most demoralizing habit of all three of these drugs. He is completely and

unutterably vicious. Morphin, by contrast, seems a respectable article. Morphin allays pain and quiets the nerves. The morphin user may have commenced his addiction during illness. Under the influence of this drug he is more pitiable than dangerous, though he will turn criminal to secure the dose he craves. The cocaine sniffer indulges his hunger for a "kick." The morphin addict seeks his drug to halt the real torture of doing without, bows to his agonized need for a sedative which will restore his body to working shape and make his life endurable. He may take his drug in tablets; he is likely to prefer the hypodermic needle. Heroin combines the iniquities of morphin and cocaine, for it adds stimulant to sedative.

4. But the menace of dope is far more important than the physical misery of its victims. Says Dr. Lockwood, Superintendent of the correctional institutions of Minneapolis: "Where one crime can be traced to liquor, a hundred are the result of drugs." Dope is undoubtedly the greatest single breeder of crime. The situation becomes all the more serious because the ear-marks of a drug habit are not obvious. You can recognize a drunkard at a glance. The moderate drug addict may well defy any but the most painstaking medical examination.

5. Customs entries show that over the last 50 years our annual importation of opium containing nine per cent and over of morphin has *increased more than twice as fast as our population*. The same period saw the war on narcotic patent medicines, hence the medical demand for opium should have decreased. A report made in 1919 by the Treasury Department averaged the per capita consumption of opium in different countries. In Germany the average ran 2 grains; in France, 3 grains; in the United States, 36 grains. The American Medical Association believes that about two per cent of the population are sick in the course of any normal

year. If we accept the conservative government estimate of a million drug addicts in this country, then that number is equal to half the total number of American sick each year.

And the thing increases. The total legal importation of drugs for the first eight months of 1922 gained 40,000 pounds over the same total for 1921. Dr. Alexander Lambert of New York has tabulated the opiates prescribed by hospitals in every part of the country and of every sort. After allowing a generous 10,000 pounds over his closest calculation to cover the requirements of the country doctor who has no hospital at his disposal, and the needs of dentists and veterinarians, he finds that we import through our customs houses about ten times the amount of opium our doctors require. Beyond and above all this, so the 1919 government report concludes "there is the so-called underground traffic which is estimated to be equal in magnitude to that carried on through legitimate channels which is the affair of the so-called dope peddlers who appear to have a national organization for procuring and disposing of their supplies," which has developed "to enormous proportions in recent years and is a serious menace at the present time." Further, the government estimates that "about seventy-five per cent of the cocaine manufactured annually in this country is used for illicit purposes and this does not include that quantity which is smuggled into the country of which no estimate can be made."

To meet such conditions, the Federal Government employs 173 Narcotic Enforcement Agents. It is a woefully light brigade. The Boston office musters six men to discipline New England. One agent's territory includes the three Pacific Coast States and Nevada. During 1922, a total of 6,651 cases of criminal violation of the narcotic laws were reported to the Federal authorities with 71,151 ounces of narcotic drugs brought into government possession by seizure. There are peddlers who go abroad and to Canada and bring their stocks home with them in their trunks. There are dealers who operate through every legitimate channel known, and somehow pay no duty and go unmolested. The Federal Agent in New York seized smuggled narcotics from the Greek ship King Alexander in New York harbor that all but sank his launch.

We must have a revenue measure on drugs imported and manufactured which will supply enough revenue for its enforcement. Only so can we hope to restrict smuggling and illegal traffic and watch doctors and chemists and druggists. Finally, above all, the world cries out its need for international regulation of production and export, and means to bring such regulation about must be found and put into operation.

A New Day in Pictures

Condensed from McCall's Magazine (Feb.)

Gene Stratton-Porter

For years Gene Stratton-Porter has been receiving tremendous offers for the film rights to her enormously popular books (of which ten million copies have been sold), but she has refused to consider them fearing her stories would be marred in an unsympathetic transition from the book to the screen. And so it happens that this famous author is now in Hollywood, filming her own stories.

THE salacious pictures of recent years were the result of wonderful box-office returns, which made producers believe that they were the kind of picture the public demanded. Then certain pictures began to be record-breakers, to stand outside all past experiences in popularity. They were "The Miracle Man," "The Four Horsemen," "The Old Nest," "Over the Hill," "The Silent Call," and "Grandma's Boy," the last two of the list being such record-breakers that they forced home the great and shining truth that the picture which the great mass of our people demands is a plain, simple presentment of life and character, absolutely devoid of any salacious touch, stripped of suggestiveness, and in such settings as those to which we are daily accustomed. They settle forever the distressing question: "What kind of picture do the people want?" The pictures listed above are pioneers in this direction. Big, beautifully conceived and executed pictures, improved in many mechanical ways, have been coming out the past year, and a long list of such wonderful

and uplifting pictures as the world has not previously dreamed of, are in the making. I know of no single producer who has not rallied to the standard carried by Will Hays. Producers, directors, actors, the entire industry has felt the magnetism of this great leader.

In another way, which I hope to see mended speedily, moving pictures have failed a large part of its audience. On the screen working people are portrayed living in beautiful houses, finely furnished, they are fashionably dressed and riding in automobiles, enjoying a degree of luxury far above the day laborer of the audience, and he justly feels that somewhere, somehow, he has lost out in Life's deal and is not getting his deserts, and rebellious thoughts begin to fill his mind. Elaborate settings, costumes and unfair portrayal of the daily life of the working people have done much in this country toward breeding unrest and Bolshevism. The class of pictures that are going big today, "Grandma's Boy," for example, shows that thoughtful producers have taken heed to this very point, and carefully dressed their sets to correspond with the real life the picture portrays.

A new day has been ushered in for pictures. At last the public may have what cultured, far-seeing folk long have hoped for, sane, clean, educative and superbly beautiful pictures. This being the case it is now up to every man and woman of our land to forget the past of moving-pictures. There is such a little bit of that past, it should not require great effort.

Bonds of Better Understanding—4

Agencies That Are Promoting International Friendships

TALK about broadcasting American idealism, here it is. Women have found the way. Ten million churchwomen of the United States and Canada launched out on a great adventure and were promptly reenforced by students from Vassar, Smith, Wellesley, Goucher, Mount Holyoke, and sixty other women's colleges in these countries. Through their united efforts seven colleges for women have been established in the Orient, including a women's medical college in India, where a familiar proverb runs "Educating a woman is like putting a knife in the hands of a monkey."

An old Japanese proverb says, "When women are friends men do not fight." Well, if it's as easy as that there need never be another war—certainly not between the East and the West. Women believe that it is more important to build friendships than it is to build battleships, and enlightened women on five continents are rapidly coming to the same view.

Because this great adventure is based on friendliness, even the Governments and high dignitaries of the Old World are accepting it as a demonstration of good-will from the women of the West to the women of the East. Oriental women, so many of whom live in the dark shadows of old superstitions and traditions, call it "a gift from the sunny side of the world."

No wonder the coolie women of India carried bricks with which to build Vellore Medical College, which was opened in 1918, for in all of that vast country there are only 159 women doctors to minister to 150,-

000,000 women. Yet only a woman doctor can attend the secluded women of India. Would Hindu women ever take so radical a step as to study medicine? Well, last year 150 were turned away for lack of room.

Yes, the light is breaking through to women in the Far East. "The world is made for women, too," is the motto over the door of the first women's club in India. Think of it—a real modern women's club in India, where only one per cent of the women can read; where millions and millions of women never saw a doctor or a nurse; where a million girls are dedicated to prostitution as temple girls, being "married to the gods"; where over ten per cent of the women are married under ten and over fifty per cent under fifteen years of age; where maternity at twelve is the common lot! In India, as you read these words, there are over nine million child wives, many of them betrothed in babyhood and destined to be widowed before they are women.

America should have pride in the fact that our college girls are standing squarely with the churchwomen in this great undertaking for the submerged millions of women on the other side of the world. This is the first world-wide effort to make the younger generation understand one another—and this understanding may be the key to world peace that will last forever. Every girl in Ginling College in China has a friend to write to in Smith College, and she writes her letters in English, too. And how Chinese women need the light! In America we have an average of one doctor to every 750 people; in China the average is one to every 400,000 people. Ninety per cent of all the people who become ill in China are without medical attention.

Every one of us should have a part in this great adventure of world neighborliness. This is woman's greatest adventure in internationalism. If you are interested in it write to the Joint College Committee, 300 Ford Building, Boston.

Ida Clyde Clarke in Pictorial Review, Feb.

Bonds of Better Understanding—5

Condensed from Our World (Feb.)

Olivia Rosetti Agresti

"The International Institute of Agriculture, founded through the perseverance of David Lubin, an American, and the cooperation of an Italian King, unites the Old World and the New in bonds of economic service."

EVERY now and again someone arises who actually carries the world a step forward toward the realization of the ideal of a world set free. One such was David Lubin of Poland and California. "What is government?" he asked. "A government, after all, is but a series of departments for carrying on the business of a nation. And as international needs lead to the formation of departments to carry on business of the several nations in their relations to each other, we shall one day awake to the fact that international government has been evolved, not so much as the result of a deliberate, conscious effort toward that end as in response to positive, practical needs."

It was in this belief that David Lubin took up his advocacy of a cause which at last found concrete form in the International Institute of Agriculture in Rome. What David Lubin brought to Europe was nothing less than the idea of the first League of Nations for economic purposes which, as a result of his untiring efforts, was established through the initiative of King Victor Emmanuel III of Italy, and has been operating for the past eleven years under a treaty now ratified by 62 nations.

Brought as a fatherless infant to the United States from Russian Po-

land, David Lubin had been trained in the hard school of poverty and labor. At 12 years of age he was earning his living as a jeweller's apprentice. Later, he opened a small clothing shop in Sacramento, California. In a few years he had become a prosperous and respected merchant and a pioneer in the Department Store and mail-order business. He wished to master agriculture, and was as successful on his fruit and wheat ranch as he had been in his store. Lubin was led to realize that the markets for agricultural staples were international; that cereals, cotton, wool, and the like are sold by public auction on the produce exchanges of the world, and that the prices obtained for them are world prices affected by world conditions. Moreover, he found that certain countries had their own systems of crop-reporting, but the reports they got out were belated, more for the purposes of official statistics than for current commercial use, while the producing centers of most importance for international trade—Russia, Rumania, Argentina, Canada—had no system beyond occasional reports. The markets of the world used data furnished by private concerns. The reports were biased by the interests represented, opportunities for price manipulation were not neglected, and the markets vibrated in response.

Lubin attempted to show the authorities at the Department of Agriculture that here was a field which called for international action, but he was looked upon as a crank and a bore. He then went to England, in 1904, but made no headway there. He failed also in Paris, and went to Rome. He took with him a scrapbook in which he had pasted certain

letters of introduction "to all whom it may concern," and various papers proving his status as a merchant of good repute in Sacramento. That was all the outside help he had. He knew no one in Italy, and the only language he spoke was the forcible English of the Far West. He said to the King: "I bring you a proposal of great historical importance. Italy is well suited to be the initiator of this work, for she is neither a preponderating buyer nor a preponderating seller of the staples of agriculture; she is, in this respect, a neutral power, and a proposal emanating from her will not arouse the suspicions either of the buyers or of the farmers."

In May, 1915, the official representatives appointed by the Governments of 40 nations met in Rome and drew up the Convention establishing an official international crop-reporting bureau, a world clearing house for information on the economics and technique of agriculture, a permanent international economic parliament with power to propose to the adhering governments measures for the protection of the common interests of farmers. The International Institute of Agriculture is housed in a palace presented by the King of Italy, and endowed by him out of his private means to the extent of 300,000 lire a year. Besides this endowment its annual income, amounting to well over a million francs is derived from the yearly quota which each adhering government is required to pay.

The work of this Institute—its bulletins on agricultural cooperation and credit, on the science and practice of agriculture, its yearbooks of agricultural legislation and statistics—are well known to students of these subjects. Its monthly reports showing the world acreage under the various crops, their conditions, the harvest prospects and yields, etc., cabled to the several governments, afford all concerned official, reliable data on the supply available to meet current demand; and this knowledge, officially published at stated intervals, tends

to minimize the weight given to the conflicting rumors with which "bull" and "bear" seek to influence the market. The Institute inaugurated this service in 1909, just after James Patten had made himself notorious by cornering the Chicago wheat market. Since that date we have heard no more of corners in wheat.

New countries have arisen in Europe and Asia. It is essential that they be assisted in their agricultural policies if they are not to become pawns in the hands of international price manipulators. The Institute, in which they enter as equals, is the body through which such guidance and assistance can best be given without arousing national jealousies. There are grave questions of policy to be settled as regards carriage, pure food legislation, emigration and immigration of agricultural labor, crop insurance and credit, the development of the resources of backward and tropical countries, and the regular, unimpeded movement of staple raw materials to industrial centres which do not possess them but where they must be had if unrest and revolution are to be avoided.

International departments of the post-office, of agriculture, of hygiene, of labor, have come into being; international departments of commerce, of transports, of finance, are growing up, arising out of the crying needs of the hour. Thus, gradually, step by step, that League of Nations, in danger of shipwreck on the shoals of political interests, will yet come safely into port under the flag of economic necessity. In this life the Institute of Agriculture is fitted to play an important part. It touches on the most intricate problems of modern life, the production, distribution and price-fixing of the staples which feed and clothe the men, women and children of the world. Arising from the efforts of an American idealist and the action of an Italian King, it symbolizes that close cooperation between the Old World and the New which alone can insure peace and prosperity to mankind.

The Set-Back of Civilization in the Near East

Condensed from Asia, The American Magazine on the Orient (Feb.)

An authentic account of events in the Near East, the equal of which, according to historians, has not happened since the days of Carthage.

IT is remarkable that so few Americans know what is going on in the Near East. It should be understood that events of deep significance to the Christian world have been unfolding there.

One of the first phenomena of the war in Asia Minor was an anti-Christian propaganda. Violence against Greeks, together with a general boycott, was openly advocated. It was proposed that Greeks should not be allowed to work in their vineyards or their fields, since, it was said, all of these properties really belonged to Turkey. As a result sporadic murders occurred in the hinterland of Smyrna. Greeks and Armenians were called to the doors of their farmhouses at night and, when they opened them, were chopped down with axes and swords. Greeks were shot in their vineyards by Turks, and a reign of terror very generally commenced. This ended in the deportation or flight of the whole Christian population of a considerable area. The number of Christians affected is probably between 250,000 and 300,000.

The treatment of the Christians during the war was abominable. I have told how they were driven out of their villages and shot in their vineyards. They were also forcibly enlisted for military service but were

given no guns or uniforms. They were set to doing work for the army, such as digging trenches and were not provided with blankets or food in any quantity. They were also without shelter and naturally a very large percentage of them died of exposure and hunger. They were supervised by Turkish officers who carried whips and did not hesitate to use them. Very often the Allied communiques would announce that the British had successfully bombarded the enemy while they were digging trenches and that they had been seen to fly in all directions. These reports furnished considerable amusement among the Turks in Smyrna, since the "enemy" thus bombarded were the native Christians who had been put purposely in exposed positions.

Most of the Greeks who have recently been deported from Asia Minor or who are slowly dying in the interior, into which they have been driven, are descendants of forebears established in that region since the days of the Byzantine Empire. In the cities they were the merchants, carpenters, shoemakers, mechanics, in general the industrial backbone of the country, and in all the big business firms, French, American and English, they nearly made up the staffs of clerks, etc. In the country they were the skilled farmers. It was they who were cultivating the famous sultana raisin. Had these Greeks been left alone and allowed to pursue their peaceful industries, in time they would have brought Asia Minor back to some degree of the prosperity which it enjoyed in antiquity. They had nothing to do with the politics of

Greece or the landing of troops in Asia Minor.

When they were driven out and fled in the early days of the war, a comparatively small number of Turks of the nomad type, moved into the deserted villages to take the place of the former Greek proprietors. In a few years these Turks wrought from one end of the country to another a destruction that is almost incredible. They dug up on a vast scale the valuable vineyards to use the roots for firewood. They turned their goats into great stretches of vineyards. They destroyed also practically all the houses in the villages and on the farms. The Turk would settle in a house, and then, to get firewood, would wreck the houses in a radius around him until the distance became too great for convenience. Thereupon he would settle in another house and begin another circle of destruction.

A sufficiently large number of the Greeks who had fled from Asia Minor and had been robbed in this fashion were sprinkled through the troops which landed at Smyrna. In sending them, the so-called "statesmen" who have brewed the hell-broth now boiling in the Near East were pursuing a course simply idiotic. When the Greeks landed at Smyrna they took a number of prisoners, whom they marched down the quay in full sight of the hotels, European houses and battle-ships. They stabbed with a bayonet a number of these prisoners, and some bodies were thrown into the sea. People of different nationalities living in Smyrna estimate the number of Turks killed as being not over 200. One of the first acts of the Greek High Commissioner was to see that Greek troops did not receive their arms until they reached their ultimate destination. The conduct of the Greeks was deplorable. But it has been made the most of by pro-Turk propagandists and to be understood should be viewed in the light of what preceded it.

The Greek High Commissioner had been charged with one of the most

difficult tasks ever allotted to a human being. He took hold of the situation with an iron hand and enlightened methods. His first act was to have a number of Greek ringleaders publicly shot. He had collected in a large warehouse practically all the loot taken by the Greeks, and he advertised that all Turks who had been looted should come there for their stolen goods. Over a large area of the occupied region he established peace and tranquility, so that Turks and Greeks regained their normal state and worked together upon their farms and at their business. He dealt so severely with all Greek offenders that he became unpopular with the native Christian element.

He was, however, among an incorrigible population. Bands of Turkish irregulars were continually operating in the interior, killing isolated Greek gendarmes and from time to time committing hideous acts of brutality. In proportion to the extent of the area occupied, the number of Greek troops was small, and the police stationed in the various villages in many cases consisted of only two or three men. These would live on the greatest terms of friendship with the Turks for weeks. But suddenly some fine morning they would be found with their throats cut. Every Turk in the village would deny knowledge of the incident. A demand would be made to give up the offenders within a certain time under penalty of having the village burned. In no case were the offenders given up and the village was consequently burned.

After the arrival of the Greek army the homesick farmers had immediately begun to pour back. They found their houses in ruins and their vineyards and farms in a pitiable state. They contrived makeshift shacks and tents and began the work of restoring their fields. The work they did was extraordinary. The High Commissioner greatly helped, and ordered a large number of plows and American agricultural implements to be distrib-

uted equally among Greek and Turkish farmers.

One has only to ask the headquarters of the Y. M. C. A., the Y. W. C. A. and the American Board of Commissioners for Foreign Missions to learn the truth of the benevolent attitude of the Greeks toward the American educational institutions in Asia Minor. They were helped to obtain buildings, were aided and encouraged in every way.

The Greeks of Asia Minor were never well disposed toward the politics going on all this time in Athens. In view of this fact, the general demoralization of the Greek army, a great part of which had been on foot since the Balkan Wars, a period of nine or ten years, is easily understandable. As money grew scarcer, it became more and more difficult to furnish the troops with food and clothing. The information was gradually spread among them that they were in Asia Minor, suffering and separated from their families, to no purpose, because the great Powers had decided in any case to give Asia Minor back to the Turks. With their morale undermined by propaganda, they had finally come to the limit of human endurance. As it became known that the Greek army had given up and was retiring toward the coast, the people in the hinterland began to flee toward the coast. They knew how they had been treated before the Greek occupation. Many of them, perhaps 75,000, got away in sailing vessels and steamers before the actual arrival of the Turks.

What happened during the retirement of the Greek troops is not in its entirety known. It is certain that the Greek troops burned the villages as a military measure. They were closely pursued and desperate and the main object of the officers was to save as many of the troops as possible. It is also certain that there was killing on both sides. Native-born Americans who were in the interior, eye-witnesses, have given me descriptions of attacks by Turkish bands upon isolat-

ed bodies of Greek troops and upon trains bearing Christian fugitives towards the coast. Straggling Turkish soldiers were captured and their throats promptly cut. Mustapha Kemal says 100,000 Turks were killed; the Greeks say they did not kill anybody.

One thing was said by the 500,000 inhabitants of Smyrna and by all the foreigners present. For several days the Greek troops were passing through Smyrna, tired to the extreme limit of human endurance and without committing one single act of hostility or rapine. Their one object was to embark before the arrival of the Turks. The Turkish cavalry arrived in Smyrna on September 9. The hope of the Christian inhabitants that the Turks would establish order and protect the population was soon dissipated. Killing and looting began that same evening and continued, increasing in ferocity and unmistakably systematic development, until the final destruction of the unhappy city by fire. Only a Dumas or a Victor Hugo could picture what took place. It combined on a colossal scale all the elements of horror and ferocity. Nothing was lacking—massacre, rape, fire, loot, execrable cruelty. I have heard historians say, in commenting upon the event, that nothing equal to it has happened since the destruction of Carthage. Corpses were lying everywhere in the streets and were strewn even along the roads to the country villages. Wagon-loads of dead bodies were driven away and wagons were employed also for carrying off the loot. A conservative estimate of the number of Armenians massacred is 6,000. Of course the whole number of dead resulting from exposure and starvation and the continued killing that went on after the fire would reach a figure much higher than this, and the final count of deported men carried into the interior and of children and aged who will die of hunger and disease will bring the dreadful total to a very high figure.

The fire began in the Armenian quarter on September 13, where looting and massacring had been going on for three days and nights steadily and where not a single Armenian remained. The doors had been smashed in and the furniture thrown into the street. The fire spread with incredible rapidity under pressure of the wind down toward the European and Greek quarters and finally destroyed practically all of the modern and best part of the city, including the American, British and French consulates. As the people were driven out of their homes they were all massed upon the quay. Truth compels me to say that the conduct of the Turks was abominable. They went among these distressed people and robbed them with insatiable greed. There was no general massacre of people on the quay, but killing was frequent and the violation of women went on continually. The most hideously sickening feature of it all was that in the harbor, but a few yards distant, there was a powerful fleet of British, French, Italian and American war-ships, to which these people were stretching their hands and vainly shrieking for help. It is impossible for Americans who have not seen massacres and deportations to realize the horror of the situation.

Hatred of the Greeks in the Near East has been largely fostered by British and American business men. The foreigner is able to exploit the Turk and get rich out of him, but he cannot exploit the Greek or Armenian who is just as shrewd as he is. In all the great foreign business houses of Turkey all the bookkeepers, clerks and confidential employees are native Christians. It would be absolutely impossible to replace these people by Turks. On the other hand, of course, the internal politics of Greece has also cast the blight of hatred upon the Greeks. I have no hope for Greece, in the future, since the Greeks, like Christians in general, are so bitterly divided among themselves.

It is sad, but seemingly true, that the Christian religion as a vital force for redeeming the world has been seriously impaired since the great war. All missionaries know that it has become extremely difficult to preach Christianity to Mussulman peoples as the creed of

peace. Christianity is now regarded as the religion of the battle-ship, the submarine, the bombing-plane, the machine-gun and poisoned gas. It suffered already from the weakness of being divided into bitterly hostile sects, as, for example, Catholics and Protestants. The effervescence of Islam in India over the possible fate of Constantinople is well known; Mussulmans, though they possess many sects, are nevertheless united in their opposition to Christianity. The elimination and extermination of the Christians from Turkey will largely deprive our mission institutions of their pupils. These schools were doing a great work in educating the most progressive population, Greeks, Armenians and other Christians. In my long life in the Orient I have never known any Turk to be converted. I knew one concerning whom a rumor said he had been converted, but he was promptly murdered by the Turks.

The sight of the battle-fleets lying in the harbor of Smyrna without a word of protest during the massacring of Christians has given great courage to the Turks. This is an era of triumphant Islam. What security have the few remaining Christians in Turkey? Statesmen know really that the day of Christianity in Turkey is over and, since Turkey is a country of incredible wealth, they naturally do not wish to compromise their business interests in the Mussulman regime that will ensue.

What is to be the future of the Ottoman Empire? Polygamy is one of the fundamentals of the Turk's religion. If he has only one wife, it is because he cannot afford two, and if he has only two, it is because he cannot afford three. Mahomet, whose example is an inspiration to all Turkish manhood, was a polygamist. Can women of a polygamous nation help to save it? The Turk is slow-witted, destructive. I do not believe that the leopard can change its spots over night. I believe that the Turk is a warrior and that whatever settlement is made at Lausanne, it will yet be necessary for somebody to stop this brave and efficient soldier on the field of battle. The Turk is deeply religious. He believes that in wiping out the Christian centers in Turkey he is performing the work of God, and when he massacres Christians, he does so for God and the Prophet. When he knocks a Christian down and jumps on his face with his heavy boots, he acts in the spirit in which the Christian smashes the head of a snake. Any student of history knows that the Turk is unique among all Christian, Mussulman and Buddhist races as having made no contribution to civilization. Among other Mussulmans he has great prestige; but it is prestige derived from the legend that he is the man who can make Europe tremble.

Recent Trends in Protestantism

Condensed from Scribner's Magazine

Charles Foster Kent

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1. The community church, and other evidences of increasing unity.
 2. The trend toward letting the congregation "do something."
 3. New church homes fitted to the needs of the community.
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THE head of the Allied chaplains in the Great War and also chaplain of the late pope, had been telling fascinating tales of the way in which, during the war, all faiths worshipped together under the same roof and vied with each other in acts of kindly service. With evident approval, he had told of a Jewish rabbi who, in the absence of a priest, had administered the last sacrament to a Roman Catholic soldier, and how he himself had prayed with a dying Presbyterian soldier. The moment seemed opportune, and so, over the tea-cups, I asked him what he thought of the possibility of Christian unity.

With a captivating smile he replied: "I am going to be saucy! I have heard that once certain sects withdrew from the church. Judging by the way things are going in these sects, the time is not far distant when they will ask to come back into the church. When they do, we shall be very glad to receive them."

It must be admitted that things have not been going altogether well with "the sects." A majority of the Protestant denominations during their early history spurned the ritual and symbolism of the priests. Protestantism has held tenaciously to the right of independent thought, and has usually been open to the reception of new

truth. Its founders were fired by the divine enthusiasm and zeal of the prophets. These prophetic characteristics are the strength and weakness of Protestantism. The recognition of the right of independent thought and the authority of the living prophet go far to explain the rise of the sects and the many divisions which today separate and weaken it. In this age of coordination and cooperation, the fatal effects of these sectarian divisions are becoming ever more glaringly apparent. Confronted by the problems of rural and village communities, divided Protestantism, with its starved, competing sectarian churches, has thus far signally failed to meet its responsibility. In the foreign mission fields it has in recent days been compelled to admit its inability to cope with the situation. As a result, plans for united missionary effort are being inaugurated which represent a long stride toward real Christian unity.

In more than 40 towns in the staid New England State of Vermont, Baptist, Methodist, and Congregational churches have wisely blended their resources. The result is the establishment in each town of one strong local church that elicits the cooperation rather than the criticism of the natural leaders of the community. The entire religious and moral atmosphere of the community is being transformed. It is not strange that the movement is spreading, until today there are between 800 and 900 community churches in America. Seven new community churches are being launched each month. Twenty years ago the name was scarcely known. Already sectional conferences are bringing together its leaders and unifying the movement. It promises

soon to become one of the most significant trends in Protestantism, and may furnish a satisfactory solution of the rural problem. The fusion of the four Protestant denominations of Canada and of other denominational bodies in the United States reveal forces working for Christian unity. The work of the Council of Church Boards of Education which brings into cooperative relation the educational resources of 20 leading Protestant denominations, is a potent constructive force, for it works through the educational institutions which are training the church leaders of the future. Protestant unity is coming.

2. Another trend in Protestantism is not yet strongly marked, but there are indications that the tide is strongly setting in. A typical illustration—one of many—may be cited. In one of our American cities the gifted rector suddenly died. A young curate—modest, likable, and with excellent organizing ability—was asked to take the helm until a successor could be secured. He did so on condition that all the members of the church share the responsibilities with him. From the first a new life and atmosphere pervaded the staid old church. Old and young found their special task and joy in doing it; and enlarged budgets to meet the needs of the rapidly growing membership and the extended community work were taken care of as by magic. Soon the people recognized that no one wished to restore the old type of church, and the young curate (whom every one called by his first name) was asked to become their rector. Today this church, made up of active, working Christians, is fast becoming the most potent religious force in a large city.

The explanation of this rebirth of a church is a simple one. Psychologists tell us that we are interested in that to which we are able personally to contribute and in nothing else. The Master Teacher knew well this simple and vastly important principle. He saved the men and women who pressed about him, first by believing in

them and then by giving them a task which each could perform. The very essence of the Christianity of Jesus is individual loyalty to the fraternal community expressed in service. Protestantism is gradually grasping this ideal of universal enlistment, and as a result new life is coming back to many dying churches.

The principle of distributed responsibility applies to the religious services as well. Men never lose their boyish love of "doing something." If the preacher and a highly paid chorus assume all responsibility for the service, the men, as a rule seek more active occupation elsewhere.

It is a frequent subject of wonderment that when Quakers, with their complete absence of ritual, change their church affiliations, they usually join the Episcopal Church. The same bond binds these two faiths very closely together; their democracy in worship, their stout insistence that the individual worshipper shall have a large part in the service.

3. Protestantism to satisfy the needs of men, must give them a more vivid sense of the presence of God. Has it here something to learn from the priest? Most of the world's prophets have been men of the out-of-doors. They have lived so close to God that they needed no ritual or symbolism. Today the majority of men live in cities, out of touch with nature. There is need, therefore, that the church supply that lack, even though it be through imperfect symbolism. Sermonolatry and the old reaction against all forms of religious symbolism have given Protestantism many an architectural monstrosity that is a barrier rather than an aid to true worship. And yet a hopeful trend is even here discernible. To imitate the mediæval cathedrals would be false to its traditions. Progressive Protestantism is building, in keeping with the ideals of its prophetic Founder, church homes fitted to the needs of the fraternal community. Here the children in the church-school find a fitting habitat. Here the various communal activities centre. Here, amidst symbolism that suggests the presence of the God of beauty and of love, men may learn the joy of worship. In this new type of "meeting-house" all classes in the community may meet with their common Father for communion and cooperative service.

(To be continued)

Straws

Ideas Suggesting Interesting Possibilities of Wider Development

The First Skyscraper Church

On the ground floor of a new skyscraper building in one of the most crowded business districts of Chicago, being erected by the First Methodist Episcopal Church, has been built the church proper, two stories high, and capable, with its balcony, of seating 1,300 persons. On the first floor are also stores, and elevators running to the business offices in the building. Several stories above the first are given over to Sunday-school classes, a pastor's study, and other religious purposes, while the remaining floors are taken up entirely by business offices. The building, 21 stories high, is admirably done in French Gothic, and has a beautiful steeple, with chimes, rising to a height of 556 feet above the street level, one foot higher than the Washington Monument. The building is being erected to give expression to the idea that religion is not merely a "Sunday matter," but rather an integral part of life which should be of concern to the business man and worker every day in the week. Carrying out this theme, it is planned to hold services at noon throughout the week, and conduct the various charities and activities of the church within "earshot" of the worker.—*Popular Mechanics* (Feb.).

A "Japan Evening" on the Radio

"The Independent" has made arrangements for an entire evening to be devoted to a Japan programme at the radio broadcasting station at Newark. The programme has been arranged with the cooperation of the Japan Society of America, the president of which will be one of the speakers. A cabled greeting of good will from the Japanese Government will be read by the Consul General of Japan in New York. It is hoped that the new Japanese Ambassador

will also be present. In addition, there will be Japanese music on Japanese instruments; a rendition of selections from "Madame Butterfly," by a noted soprano; brief talks on Japanese poetry, Japanese art, and travel in Japan; and addresses by Sessue Hayakawa, the Japanese actor and motion picture star, and Mr. Shimidzu, the Japanese tennis champion. This is the first instance where an entire evening has been devoted to the life and culture of a people, in an endeavor to promote a better understanding between two nations. According to the estimate of the New York "Times," the Newark broadcasting station reaches a "listening-in" audience of a million people.—*The Independent* (Jan. 20).

Pensions for a Million Public Employees

One of the greatest reforms of the day is that of providing pensions for superannuated public servants. At least 1,000,000 public employees have been brought within the provisions of these new Civil Service laws, involving obligations of a billion and a quarter dollars. More than 300,000 school teachers can now look forward to the time when they can retire with an annual stipend sufficient to protect their old age from want. These figures concern only persons in the public service. Practically every railroad now pensions its workers; while hundreds of industrial and commercial institutions have adopted pension systems, finding them essential to the efficiency of their staffs. Every Government employee now works with the assurance that after 15 years of service he can retire at the age of 70, except mechanics and letter carriers and post office clerks, who can drop work at 65 and railway postal clerks, who can cease labor at 62. The Government

has always recognized this obligation with its Army and Navy.

The Government itself pays nothing into the pension fund. A deduction of two and one half per cent is made from the salaries of employees and from this accumulation the retiring allowances are made. In case an employee is separated from the public service before reaching retiring age every cent he has contributed is returned with 4 per cent interest. The time is probably not far distant when every prosperous employer of labor will have adopted some plan providing for the future of its workers. Properly regarded it is not philanthropy; it is simply business.

World's Work, (Feb.)

Across the Continent in 28 Hours

If experiments and plans of the post office authorities for night Air Mail Service prove out, mail can be carried from New York to San Francisco in 28 to 30 hours. The plan for night flying includes an emergency landing field every 25 miles, furnished with the proper lights and with a beacon light visible in excess of 25 miles. If the continuous air mail service be established, it will go on record as one of the most valuable contributions ever made to the art of commercial aviation.

Editorial, Scientific American, (Feb.)

A New Sherman's March to the Sea

The non-southern parts of the country are too inclined to think of the

relations between the races in the Southern States as one of continual ill-feeling and even warfare. The inevitable tendency of journalism to centre on the more exciting phases of existence is responsible for much misapprehension, in this as in other things. Thus the burning of a Negro makes more interesting copy than the description of such a journey as recently took place in Georgia. A Pullman car filled with Negroes, Principal Robert Moton of Tuskegee Institute at their head, made a trip from Atlanta to the Sea, following the route of Sherman's army. The passengers were all leaders of their race in Georgia, for the most part business and professional men; and the purpose of their adventure was to promote racial amity. The proceeding demonstrated the good feeling that exists between the Southern people and the descendants of their former slaves. At every town a stop was made; at every place but one the mayor of the town extended an official welcome. Large meetings, composed of both white and black citizens were held, addressed by both white and black speakers. It was merely a "good-will tour;" its chief purpose was to advertise the fact that whites and blacks were members of the same community, that they must work as friends, not as foes. The demonstration was not headline making, but it was well worth while.

World's Work, (Feb.)

HAVE YOU FAILED TO RECEIVE ANY ISSUES?

Publishers have never been able to account for the periodic disappearance in the mails of a small percentage of periodicals correctly addressed to subscribers.

Mailing envelopes for the Digest are addressed each month on an automatic machine which practically eliminates the possibility of failure to deliver all subscribers' copies to the postoffice each month.

However, if, at any time you have failed to receive your copy, and will so notify us, we will be glad to mail you a duplicate copy, or, if you prefer, extend your subscription.

Evidence in the Case

Condensed from *The Freeman* (Jan. 24)

1. When justice is a mockery.
2. The wasteful complexities of the law.
3. The fetish-worship of technicalities.
4. Little legalistic flim-flam in English courts.
5. Death penalty for even proposing unpopular laws in ancient Greece.

THE higher State Courts of New York are now running three years behind their calendars and falling back steadily; in fact we have the word of a Justice of the Supreme Court that there are cases now listed which cannot come to trial for five years. So it is planned to rush a law through the State Legislature to increase the already generous supply of judges. The number of cases awaiting trial in the Supreme Court is said to be upwards of 25,000. Other cities throughout the country report similar degrees of congestion.

It is obvious that under these circumstances the term justice is a mockery. By the time a legal issue comes to trial, the essential facts have grown stale, witnesses have died or moved to other places, conditions and even the applicable law itself may have changed materially, and one or both parties to the case may have suffered irreparable losses through the delay. In criminal cases, the extraordinary retardations have placed murder, burglary and similar activities in the class of extra-safe occupations; while less violent infractions of the law, such as bootlegging, have almost taken on the quality of vested interests.

It appears to us that the blame for this intolerable condition rests pri-

marily on the members of the legal profession. They form an overwhelming majority of those persons engaged in the manufacture of laws, and the machinery of practice and interpretation is wholly in their hands. No layman can sit through a day in court without the feeling that if ordinary business-processes were conducted in such a leisurely fashion, with such wasteful formalities and tricks and jockeyings and technical retardations, often of a patently dishonest nature, the bulk of our population would speedily be reduced to the verge of starvation. Mr. Richard Spillane of the Philadelphia "Public Ledger" recently recounted the impressions of a business-man, who was compelled to waste a full day waiting in vain for the calling of a case in a minor court, in which his appearance was necessary. The case preceding his involved the theft of two dollars; and after the jurors had passed all the long, mystic tests and a few witnesses had spoken, the facts seemed clear enough in spite of persistent obscurity by both attorneys. Yet though the case began early, it was mid-afternoon before the last witness stepped down. Then, instead of instant decision, came the battle of the winds. The lawyers for each side protractedly belowed and thundered, and after they had rumbled themselves out, His Honor took up the theme of dividing a hair 'twixt south and south-west side. "The case," wrote Mr. Spillane, "was as simple as ABC, but the charge the judge made to the jury was as complex as a Sam Lloyd chess-problem. He explained the law in its bearings on this phase of the case and then on that. Next he turned to a definition of reasonable doubt that left everybody doubting everybody and everything. Then he wandered into new fields. . . From a perfectly

clear understanding of the case, the people in the room accumulated fog in their brains." Professor Pound maintains that this forensic extravagance is a survival of pioneer-days, when oratory was almost the sole intellectual diversion, but in any event the habit puts a grave handicap on justice.

2. A similar evidence of wastefulness came under the observation of Mr. James C. Forgan, President of the First National Bank of Chicago, when he was serving as foreman of a grand jury. With his lay colleagues he was compelled to sit patiently while the zealous district attorney expounded the law and the evidence in a case concerning the burglary of the home of a corpulent colored mammy, who discoursed with great volubility while she waved about a greasy corset, the stolen property, which was the evidence in the case. At the close of a weary day Mr. Forgan remarked to the district attorney: "Can't you lawyers devise some simpler and less expensive way to investigate such matters than to take twenty-three business-men away from their affairs?" As yet there has been no answer to this question.

3. Another prolific source of waste and frustration in the courts is the peculiar fetish-worship of technique. There is, for instance, the famous *Missouri Case*, which, after elaborate procedure, was thrown out of court because where the statute was quoted in the indictment, the word "the" had been omitted. In pleading, as well as in trial practice, similar dilatory technicalities are usual. The "Journal of the American Judicature Society" cites a case in which certain persons were convicted of using the mails to defraud in connexion with a real-estate scheme. Though the facts apparently were simple enough, the indictment covered ninety-one printed pages, and the defendants filed sixty-seven demurrers to each count. Even to the layman, the time-destroying intricacy of such procedure is obvious. "Under English and Canadian practice," says the "Journal," "the

prosecutor, instead of working for weary days to produce a pleading monstrosity of ninety-one printed pages, would have merely accused the defendants of using the mails to secure money under false pretences, stating the particulars in half a dozen lines."

4. The English judges customarily give ear to the proceedings before them, and at the close render an immediate oral decision from the bench. American judges too often sleep unobtrusively through the testimony or lose themselves in gentle musings, so that their decision must be withheld, and eventually appears in an elaborate written document, not infrequently of some obscurity. The English judges are dictatorial; they ruthlessly shut down on the oratory, and the legalistic trickery and hair-splittings, and get on with the business. Our judges let the lawyers tangle up the case interminably with pleas and motions and evasive technicalities. Of course it is in jury-cases particularly that exhibition of legalistic flim-flam and the wasting of time are most conspicuous, and this form of procedure is the rule in American courts. In Canada, jury-trial is waived in ninety-five per cent of the cases; in New York nine-tenths of the cases are submitted to juries.

5. The flood of new laws ground out is a cause of congestion which lawyers seem to underrate. In the New York State Legislature alone, in a single fortnight, about a year ago, 587 bills were introduced, and in a single day 315 measures were "passed on," most of them being advanced to the final reading prior to passage. This gives an indication of the tremendous burden of new laws unloaded on a suffering people each year, a burden that makes one think wistfully of that ancient Greek city where anyone who proposed a new law was compelled to explain it in the public forum with a rope around his neck, to be used promptly in case the proposal did not meet with the approval of the population. While it is true that the major part of our great tally of new measures are petty graft-bills of one kind or another that do not effect legal interpretation, an appreciable percentage of them tend to increase the amount of litigation and retard our legal machinery.

The Public Debt Mania

Condensed from The Saturday Evening Post (Jan. 13)

Garet Garrett

THE burden of supporting the Federal Government is quietly shifting from unearned to earned incomes. The proportion of the income tax paid by those earning less than \$100 a week increased in one year from 10 to more than 15 per cent of the total. It is getting easier for those who are already very rich to stay that way and harder for everybody else to get rich at all. The explanation is that the rich man dodges the tax collector by investing his capital in securities free from income tax levy. This makes it necessary for the Government to take more and more from the average taxpayer—from the seven million persons who earn from \$20 to \$200 a week—and the end of this cannot be indicated save by strong words.

Edwin A. Seligman, professor of political economy at Columbia University, testifying before Congress, said: "The issue of tax-exempt securities creates a class of non-taxable individuals—a fundamental infraction of democratic justice in taxation. In France under the ancient regime the clergy, the nobility, the lawyers, were not taxed. These class exemptions and privileges helped bring about the French Revolution. What we are doing now is to create a class of privileged individuals, and that is the worst kind of privilege in a democratic community."

The deluge of tax-free bonds is from states, cities, towns, townships, counties and minor political subdivisions upon which state legislatures confer the independent power to incur debt. Generally a state imposes a limit upon the amount of money a city or a town or county may borrow. That is not in the least embarrassing.

When that limit is reached it is only necessary to create a new political subdivision. A city then needs only to declare any part of itself an independent school district, a lighting district, a park district, or what not, and go on selling bonds—the same place, the same people altogether, but a new political entity. There are districts of every sort: library, sanitary, irrigation, boulevard, levee, sewer, road, fire, ditch and special districts—districts for anything you like. And these bonds cannot be taxed by the Federal Government! The states cannot tax the bonds of the Federal Government; therefore, the Federal Government cannot tax bonds issued by or under the authority of the states.

Never had it been otherwise. So long as the states and municipalities had to sell their bonds in fair competition with bonds of all other kinds, on their merits, there was no problem. Then came the Federal income tax. It was a new principle, a graduated tax rising from 4 per cent on small incomes to as much as 73 per cent on incomes of \$1,000,000 a year or more. Banking houses everywhere began at once to issue tables showing the advantages of tax-exempt bonds. For example, for an investor with an income of \$250,000, the tax-free bond of a Kansas town is equal to a 12 per cent taxable bond. And of course there is no such thing as a good 12 per cent bond. Naturally, rich investors, all with one impulse, began to put their money into the tax-free securities. The demand for them suddenly became enormous. And it is a law that demand will create supply.

Overnight, as it were, the 48 states, thousands of cities, towns, counties

and independent political subdivisions of every sort, find it not only easy to sell bonds, but they are encouraged and solicited to do so. Hitherto they have had to importune the banker. Now the banker, whose customers are clamoring for tax-free bonds is only too willing. A town of 2,000 in Iowa is in better credit than the Pennsylvania Railroad. Prior to the Federal income tax the output of bonds by states and their subdivisions was about \$350,000,000. It has risen to \$1,250,000,000 a year and is still rising. The total indebtedness of the states and their subdivisions was \$4,500,000,000 in 1913. It now is \$9,000,000,000. Most of this increase has taken place since the war.

Public borrowing is notoriously carefree as to the evil day. Never was it more optimistic than now. The difference between public and private accounting for borrowed money is vast. And it follows that where there is no strict accounting for what is done with the money there will be laxity in the spending of it; also, that where nothing is pledged that the creditors may seize in the event of default the spirit is free from that anxious sense of debt which comes of the certainty that if you do not pay you will lose the house. In Texas they are issuing 40-year bonds to build roads. When you say, "But when these bonds come due there won't be anything left of those highways but the location," they say, "We'll all be dead by that time." In Ohio, at the last election, two amendments, one to prohibit the sale of bonds to meet current expenses and another proposing that the life of a public bond should be limited to the probable life of the work for which the proceeds were spent, were both beaten by a large popular vote.

On the evidence of its statistics the Bureau of the Census says three-quarters of all American cities are living beyond their means. They spend more than they take in. Yet a private corporation that issued bonds to meet

current expenses would on the face of the case be insolvent. Nobody would take its bonds. Not so with a state or a city. In 10 years the total indebtedness of California (state, cities, etc.) has increased nearly two and a half times, the per capita cost of government has increased from \$40 to \$91 a year; and yet it was proposed to issue state bonds up to \$500,000,000 to develop the state's hydroelectric power. In the last six years since Detroit deserted the pay-as-you-go basis of living, its bonded indebtedness has increased from \$24 to \$120 per capita, its tax levy has increased about fourfold, and it is nowhere near ready to stop. It is buying out its street railways, and a \$5,000,000 war memorial is projected. Its case is not unique, not at all exceptional.

The temptation to have the biggest, widest, tallest, finest thing of its kind is almost irresistible. The result is that many cities, departed only five or six years ago from the pay-as-you-go principle, now find interest and sinking-fund payments on borrowed money consuming a quarter, even a third, of their entire revenue. Taxes increase at an alarming rate. In the cities it is notorious. In the country and small towns it is quite as bad. On a farm in Nebraska, owned by William J. Bryan and his brother, taxes increased in six years 500 per cent. Probably never before in the history of the country, or any country, has civic environment been so rapidly improved. Yet there is the moral fact quite overlooked that as to many of these extremely desirable aesthetic possessions, if a community cannot afford them out of taxes direct, it cannot afford them at all.

Enormous sums of capital that would normally flow toward industry and transportation are captured by the public borrower for uses that are wasteful and unproductive. Mr. Mellon, Secretary of the Treasury, says: "This diversion of wealth from productive enterprise is having a most unfortunate and far-reaching effect upon the development of the whole country." For example, in one year the investors of Wichita, Kansas, bought \$30,000,000 worth of tax-free bonds. In Wichita there is an important flour mill. This past year it has been working below capacity because it could not get enough freight cars. There has come to be a chronic and very serious shortage of freight cars on the whole American railroad system. Now, if the Wichita investors had loaned that \$30,000,000 to the railroads to build cars with instead of lending to little towns to build colosseums, play-grounds, parks, white-light ways, decorative bridges, etc., Wichita's flour-milling industry might now be working at full capacity. Would that be better or worse? . . . In Great Britain, where there has been long and intelligent experience with the income tax, it is the other way. Unearned are taxed more heavily than earned incomes.

Lincoln's Living Memorial

Condensed from Pictorial Review (Feb.)

Ida Clyde Clarke

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1. A chance to "larn to read readin' and write writin'."
 2. Millions of descendants of Jamestown settlers un-Americanized.
 3. "It seems that mountains make men."
 4. An effort to carry out Lincoln's wish.
 5. The romantic interest of Cumberland Gap.
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"MAW, if ye don't hurry down thar ye'll be too late." It was the tragic eagerness in Mary's voice that gave Mrs. McAfee courage to make the most momentous decision of her life. Wonderful stories had been coming to the barren cabin in the Tennessee mountains of a place down at Cumberland Gap where boys and girls could "larn to read readin' and write writin'," and it was even reported that work would be accepted instead of money in exchange for this wonderful privilege. After long argument Maw had decided to take the long, rough journey over the mountains to see if it could be true—Maw, who had never been ten miles from that spot in her life! John McAfee didn't believe in "book-larnin'," while his wife had always "had a hankerin' fer it." . . .

Dean Ford is a kindly man, and it was hard for him to tell Mrs. McAfee that what she sought was impossible. But, alas, on his desk was a long list of boys and girls who were pleading to work in exchange for an education; but there was no money available with which to pay them. And fifty dollars was more money than Mrs. McAfee had ever seen at one time! Suddenly a light came into her faded eyes.

"Wouldn't you take our cow in place of that money?" she asked. And within a week Mary and John were enrolled as students at Lincoln Memorial.

2. In the great Appalachian region of the South three and a half million of these pure Americans, descendants of the original Jamestown settlers, are waiting to be Americanized. There are boys and girls of the new generation, like Mary and John, who are hungering and thirsting for education. Our philanthropists have interested themselves far more in the immigrants than in our native-born. May it not be worth while to free these, our own people, from the bondage of ignorance? How worth while they are, these boys and girls of the mountains! This country has been called the birthplace of statesmen and soldiers. Abraham Lincoln was born in a log cabin in the Southern mountains. At twenty-one Andrew Jackson could neither read nor write. Sam Houston, one of the most brilliant personalities in American history, was of these mountains. David Farragut, who brought enduring fame to our navy, lived within a few miles from the McAfee cabin. James K. Polk, who became President, and fighting Andrew Jackson were products of the mountain country. William G. McAdoe is a mountaineer. . . . Yes, it seems that mountains make men.

3. And back there in the mountains today are men and women with the spirit of Lincoln and of Clay and of Jackson and of Farragut—who have been pure, 100 per cent Americans for nearly 400 years, and forgotten and neglected by their own people. Woodrow Wilson has said that "These are a great people stored away by Providence for a time of

need." Men have seen the commercial value of the rushing mountain streams, and millions have been made available for coal mines. There is scarcely an acre of ground in all that vast region but has been appraised for its commercial value. But nobody has ever taken stock of the three million men and women and appraised their value as citizens in America.

4. Nearly 200 were denied the privilege of earning an education when I was at Lincoln Memorial University last Fall. I saw women in black bonnets pleading in vain for a chance for their children. Four hours I sat in the dean's office reading letters—in halting words inexpressively appealing, strangely pathetic, and yet in every one there gleamed a bright, shining hope. Dean Ford said: "It's easier to say 'No' by letter. It's hardest when they 'just come.' Yes, many 'just come.' They stream in by train, horseback, many on foot after long, hard journeys, many hatless, and nearly all in overalls and jumpers."

The school at Cumberland Gap should hold for all Americans a peculiarly sacred interest because it is said to be the only living memorial to Lincoln. Moreover, the school is a definite effort to carry out Lincoln's expressed wish. General O. O. Howard, who commanded the Union troops at Cumberland Gap, was conferring with President Lincoln over the campaign of 1863. The President put his finger on the map where Kentucky, Virginia and Tennessee join, and told the General that the people around Cumberland Gap were loyal to the flag and could be trusted. He said: "These are my own people. If I live through this terrible struggle I will go back and help them." A few months later General Howard found all the President had told him was true. These simple mountain folk fed his soldiers, clothed them with their homespun, and even took off their

shoes in winter to give them to the soldiers who had none.

5. Cumberland Gap is a strategic point because it is the only juncture where the mountain folk of eastern Tennessee, southeastern Kentucky, and southwestern Virginia can meet. Long before Daniel Boone's day it was the mountain gate through which passed both the Indians and the buffalo. There in the early days were held the great political barbecues where Calhoun, Clay, and Jackson came that the people might see them and hear them expound the progressive policies of their time. It was here Clay made one of his greatest speeches, and it is said that he stopped suddenly in his speech, looked off into the distance at the towering mountains, and said, "I can hear the tramp of coming millions to these mountains."

These millions of persons never came—but millions of dollars did come. British capitalists, appreciating the inexpressible beauty of the spot, invested great sums in The Four Seasons Hotel for luxury-loving and idle guests. The story of the failure of the project is a familiar one. To the group of buildings taken over from the Four Seasons Hotel Company others have been added from time to time, notably a modern boys' dormitory erected by the Tennessee Daughters of the American Revolution. The institution owns a valuable tract of land, and great plans recently made, if consummated, will place Lincoln Memorial University where it deserves to be—among the great living memorials of a great nation.

We have got to stop thinking of these people in terms of feuds and moonshine. The younger generation has seen the light of better things, and we have got to give them a chance. No boy or girl of the mountains should have the door of opportunity shut in his or her face, no tired mountain mother should have to plead in vain for her children.

The Enjoyment of Music

Condensed from *The Outlook* (Jan. 10)

W. J. Henderson

What is Good Singing?

1. Don't judge singing by loud tones and high notes.
 2. Noises that sometimes pass as singing.
 3. Diction as necessary in song as in speech.
 4. Equality of the voice throughout the scale.
 5. Putting expression into song.
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JUDGING by the applause given performers at the Metropolitan Opera House, one would think that the essentials of good singing are loudness of tone and the ability to sing high notes. Of course a singer should be able to give the full volume of voice when that is necessary, but power is the least important of all vocal qualities. It is possible to become even a famous opera singer without possessing a big voice. Mme. Sembrich did not have one. The works of the old masters down to Mozart were not heavily scored. It was in the early part of the last century that the "big tone habit" began to prevail. With it the rage for high notes also came. Albert Niemann was once asked why he never delivered any ringing high notes—which was true enough because Wagner does not ask his tenors for anything above A. Niemann replied, "I can sing a high B flat that will put the gas out, but that's not art." In these days one may observe voice after voice going to pieces by fatally forcing it in search of big tones and high tones.

2. At the opera one hears a vast amount of ugly tones, sometimes shrieking, sometimes growling, some-

times almost barking. It is claimed that dramatic utterance demands these things. The fact that the orchestra never requires barks on the trombone, quacks on the clarinet, or squeals on the violin does not occur to those who make this plea; nor is there anything on the printed score to indicate the delivery of anything but musical tones. The truth is that the good singer produces only musical tones. Bad tone obtrudes upon the hearer a disturbing element; it distracts his attention from the musical thought to the voice. A voice is an instrument of expression that should not draw our attention away from the music to itself either by a parade of skill or by deficiency in natural beauty.

3. Good singing falls short of the demands of true art if it does not give a clear delivery of the text. The words must go hand in hand with the beautiful tone without marring it. Therefore together with tone and quality we need "diction," that is, the perfect pronunciation of the vowels, perfect articulation of the consonants, and textual phraseology, or word phrasing, which shall bring out fully the sense of the words and at the same time not mar the symmetry of the musical phrase. It is impossible to recognize a word if the vowels are changed. It is impossible always to produce beautiful tones if the singer cannot sing all the vowels easily at any position in his scale. The early Italian masters insisted on correct pronunciation. But later, carelessness began to be habitual, and hence we find Tosi in his book on singing, complaining that some "artists" sang so that one could not tell whether they said "bella" or "ballo," "more" or "mare." Clar-

ence Whitehill delights his hearers by perfect diction in German as well as in French, Italian, and English. Caruso was a master of diction. Bonci is another. The only way you can escape understanding everything he says is to go out of the concert hall.

In the smooth delivery of lines of text good phrasing is needed. It must primarily be musical, but the sense of the text must be preserved unless the composer has made the musical phrase so that this is impossible, and in that case he must bear the censure. Good phrasing calls for breath control, which many singers lack. This rests upon a perfect command of all the muscles employed in inhalation and exhalation. To be able to control the column of air in the throat as delicately as a master pianist controls his fingers is to have solved the vital secret of singing. A singer whose song is a prolonged shout will never stir any deep emotions.

4. Equality throughout the scale is essential in a beautiful voice. A clarinet does not at any time sound like an oboe. It is unmistakably clarinet in tone from the bottom to the top of its scale. The English horn, the contralto of the oboe, does not merely extend the scale downwards; it has its own characteristic quality. It is not a lowered soprano, but a genuine contralto. A voice should be all one voice. Sophia Scalchi, famous contralto of forty years ago, rejoiced in the possession of four distinct registers or qualities of tone. Her celebrity was gained by other excellences which triumphed over the defects in her scale. Mme. Melba, on the other hand, had a perfectly equalized voice. Its scale was like that of a fine piano.

5. Flexibility means the power of the voice to increase or diminish its force easily and through a hundred different degrees. This power is the very essence of expression. It is the twin sister of emphasis in reading. It enlivens the rhythm of sing-

ing by enabling the artist to impart to it an endless variety of accent. Also it is one of the requisites most neglected, especially at the opera, where the singing as a rule is very soft and very loud, mostly the latter. How Sembrich used to thrill us with the last few measures of "Der Nussbaum," which she murmured in the most delicately accented manner. She had acquired a perfect flexibility of voice.

The true definition of good singing makes it the art of interpreting text by the musical tones of the human voice. The necessity for interpretation is too often forgotten. However, it is conceded that in good singing there must be beautiful quality of tones, similarity of quality throughout the range of the voice, flawless smoothness of delivery, flexibility, and power. Moreover, the song should surround and enwrap the hearer in an atmosphere of pure human influence. This atmosphere is alive with the vibrations of a living human instrument, acting in the highest union with human intelligence, emotion, and spiritual aspiration. It is the living element in singing, its enfolding of the hearer in the actual product of the body and soul of the musician, that raises this art above all other music in the potency of its influence on the listener.

When a singer has to choose between an effective tone and enunciation, he always votes for tone. He can hardly be blamed for this, because the vast majority of the public is with him. The public at times acquires vitiated taste in regard to beauty. Most people listen to a voice as if it were an instrument playing a tune to which there were no words. That is why I call down blessings on the heads of such singers as John McCormick, Reinald Werrenrath, George Hamlin, Frieda Hempel, and other symmetrically equipped artists. They travel through the world carrying an understanding of beautiful songs to people hungry for beauty.

The Art of Courtship

Condensed from Harper's Magazine

W. L. George

(Continued from the January Digest)

Mr. George here writes in a vein which will no doubt be enjoyed by every reader.

ONE serious error awaits all lovers and even married lovers: triumphing over past or present rivals. His present rivals the lover should always ignore; why should he advertise them? In general, it is also unadvisable to refer to past rivals, even to dead ones. Dead rivals are sometimes dangerous, because they have become ideals. The main reason, however, for not running down a rival, even if he be drunken or faithless, is not so much that one enlists on the side of him one attacks the natural sympathy of the beloved for the underdog; the main reason is that to depreciate a previous lover reflects on her good taste. After all, she once did distinguish him. Thus, one may always sympathize with her misfortunes, but never blame him who brought them about.

Moreover, it is difficult to attack a rival unless one boasts of one's own excellences, and boasting needs some management. A certain amount of boasting is desirable in a declared lover. He must not exaggerate this, but he must at least feign a good opinion of himself, which will be accepted by a woman favorably inclined to him; this will enhance in her mind the romantic value of her lover, the greatness of her prize. Probably, the best form of boasting consists in mock-modesty, because

anything a human being says to another excites contradiction; contradiction is our way of asserting our personality. Thus, the mock-modest lover will generally cause the beloved to argue on his side. To do this she must discover substantial arguments, and if he attracts her, she will. In the same order of ideas as boasting lies, of course, the tactful and delicate exhibition of the lover's social, political, financial, or artistic power. This needs care. It is wrong to say: "The boss wanted to see me, but I didn't go. I showed him the man I was." This is shocking. Better say: "The boss wanted to see me. But I had an appointment with you." Greatness. . . and slavery to a woman: what a tribute! The status of a lover should be shown indirectly, and should not be concealed, let the romantic novelist praise as he likes the silent, modest man. The silent, modest man never cut any ice if anybody else happened to rush in with an ax. It is important that the beloved should recognize the status of the lover, so as to give her a pleasant dream of her future by the side of one so important.

Most lovers feel a horrid impulse to reveal to each other everything they have ever done or heard. This does not always matter, for the other party does not listen very carefully, and sits gasping as a captured fish, waiting for a chance to replace his dull confidences by her exciting ones. In general, it seems that the lover will do well to reveal a few trifles, not too recent, which can compare with the great love

that holds him now. The beloved then feels that she is different, and we all want to be different. Also it does no harm to reveal a past great love, provided it is old enough. The advantage is that, while people generally believe that one cannot love truly twice, they generally believe that one can love them all the same; the fact of having loved fully shows that one is capable of loving. However, something should be held back, fairly only; this increases insecurity and fans desire. A woman should feel safe of her lover, practically safe, but there is a certain spice in knowing that there is a hundredth chance.

The lover should also avoid habits. We all fall into habits; they enable one to get more into one's life, but they seldom allow one to get as much out. The tendency of a lover is to visit his beloved soon after business hours, to administer a preliminary kiss, and to offer some amusement for the morrow. Delightful for a week; very nice for a month; then, dull. The lover should recognize that most women lead dull lives and that he must provide the delightful unexpected. His visits should be irregular; if he arrives suddenly, she is charmed; if he does not come when expected, she misses him a little. If he varies his suggestions, he ceases to be "Dick-who-takes-me-to-the-theater," and becomes "Dick-who-always-proposes-something-amusing."

For thousands of years the poets have told us to arouse the jealousy of the charmer; there is sense to this, though we must today deal with a type of woman more intelligent and clean-minded than the beautiful, selfish, revengeful, animal idiots represented by Shakespeare, Tennyson, Homer, Dante, etc. Women did not have a psychology until the seventeenth century. They were just animals. So it was easy to arouse the feelings of jealousy. Today, we must count with a prouder genera-

tion, with women who are less overcome when distinguished by a man. They love best in a state of safety, and often a creature ceases to love when it ceases to believe that it is loved. In courtship romanticism is best; the awakening of jealousy should not be risked unless for the melting of an emotional iceberg.

Of gifts, which are essential in courtship, I would say two things, the second being very English. One is that they should be varied, just as pleasures should be varied. Two pounds of chocolates every Tuesday afternoon punctually is very nice, but it cloyes. Occasionally substitute peppermints. The second suggestion is: don't overdo it. Excessive gifts create an unfortunate precedent in the married state; also, fulfillment feeds desire in these things, and he who begins in silver may end in platinum. Lastly, frequent gifts blunt surprise; gifts are made rare mainly by their rarity.

The tendency of many men is to keep their work out of their courtship. They say: "Oh, my darling, I would not spoil your beautiful pure mind with the grimy cares, etc." Don't be nervous. Women aren't so lily-like as all that . . . and, if they are attracted, your cares cease to be grimy. They become romantic. The woman who falls in love with a motor-car builder will be as interested in motor cars as she would have been in law cases if she had favored an attorney. Indeed, a woman generally loves a man's work until it interferes with his affections. She unwillingly accepts exclusion from his work. If he is hers, his work is hers. Indeed, a lover will do no harm by occasionally sacrificing his beloved to his work. The beloved of one who went away to keep a business appointment said: "I hate you for going, and I should have hated you if you had broken a business engagement on my account." The art of courtship even demands that the lover should ask his beloved to do him small services, to fetch or carry. This because self-sacrifice enhances self-esteem. It is notorious that martyrs are vain.

The lover must always obtain a little more than the beloved seems willing to give him. If the hand is offered, the cheek should be captured; however, much this may seem to annoy, it increases in the beloved a pleasant sense of male dominance. "These men," she says, "they will be men. Outrageous creatures. But can one do without them?"

Eugenics on the Farm

Condensed from *The Saturday Evening Post* (Jan. 27)

David Friday, President Michigan Agricultural College

This article is of especial interest in connection with the one by Luther Burbank in the January Digest.

1. In ordinary flocks 30 out of 100 hens lay no eggs.
 2. Will increased yields benefit farmer?
 3. Half the cows in Michigan kept at a loss.
 4. An essential to larger profits for the farmer.
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FARM profits must be increased, if at all, through the reduction of costs. Fortunately this is quite within the bounds of possibility. It is startling to learn the wide ranges of difference in production on the farm. An ordinary flock of 100 hens normally contains 30 that lay no eggs whatever. A man trained in poultry can discover these by inspection. If these hens are segregated the 70 remaining ones will lay as many eggs as did the 100. The average production of such a flock will be about 600 dozen eggs a year. Obviously the mere elimination of the culls has increased the average production per hen from six dozen to almost nine; and it has decreased the cost of production by almost one-third. Furthermore, your poultry expert will find ten hens out of the flock whose average egg production is around 12 dozen. If these hens are segregated and supplied with a cockerel of a high-producing strain the chicks from these eggs will not contain more than 10 to 15 per cent of culls. If this process of culling and selecting for breeding purposes is repeated during a period of three years the average

production of the flock will increase from 6 dozen to more than 10 dozen eggs, and the cost of production will be correspondingly reduced.

In addition, a hen that lays only 6 or 7 dozen eggs will produce most of them during the months from March to June inclusive. But the hen whose production amounts to 12 dozen or more a year will also produce during the months from November to February to such extent that these 12 dozen eggs will ordinarily sell for three times as much as the output of the hen that produces only six dozen.

2. At this point someone is sure to raise the objection that such a campaign of efficiency in production is self-destructive for the farmer because it will increase production to the point where the decline in price will offset the decrease in cost. Well, the methods here outlined will probably be applied quite universally within the next decade. Time is of the essence in this situation, so that those who start earliest to reduce costs will find that their profits are increased. Those who reduce costs only when they are forced to do so by competition will suffer a decline in profits.

3. The dairy industry illustrates well the possibilities of reduction in costs. Michigan cows two years old and over produce 3,600 pounds of milk, on the average. Yet there are cows that give 20,000 pounds of milk a year, and large herds that average 12,000 pounds of milk a cow. No man is considered a successful commercial dairymen unless his output averages 6,000 pounds an animal. Hence, it is obvious that at least half the cows in the state must yield less than 3,000 pounds, in order to bring the average

down to 3,600. These cows that give so low a yield are being fed and cared for at a loss. Much could be accomplished to increase production and decrease cost through better feeding; but no phenomenal decrease in the cost of milk can be attained until the 400,000 scrub cows in Michigan that are now grafting upon the farmer's time and effort are eliminated and replaced by animals of superior breeding. It is nothing more than a problem in eugenics. These scrub cows are what they are largely because they are the offspring of scrub sires. Two-thirds of the dairy bulls in Michigan are scrubs that are not fit to be the fathers of dairy cows. If they can be eliminated within the next year or two and replaced by pure-bred dairy sires of good breeding, an immense step will have been taken toward reducing production costs of dairy products. The Agricultural College, through its extension department and the county agents, has for some time been planning a state-wide series of bull-funerals for these scrub sires. The plan is to have these animals sold for sausage meat, and to leave in each community at least one pure-bred sire of good lineage. Such a campaign should increase the net profits of the dairy business in Michigan by \$15,000,000 during the next two years, and by twice that amount in four years.

The reduction of costs is by no means confined to the animal kingdom. It holds for seed quite as truly. The necessity for selection there is just as great and the possible results are just as striking. The situation prevails even as between different crops. There are more than 1,500,000 acres on old farms in Michigan which do not produce crops worth \$10 an acre, but which should produce annually thirty dollars' worth of alfalfa, at the same time restoring these old and run-down soils.

4. Another thing,—the hope for our Michigan farmer must lie in the

development of production for his home markets. This is true in many of our states that have an industrial population. Thus he will escape at once both the ruinous competition of an impoverished foreign market and the high freight rates that are necessary to cover the labor and fuel costs that have been saddled upon the railroads. The farmer who grows wheat finds the international market impoverished and has been forced to sell for a dollar or less. But the growers of early tomatoes for the local market received \$2.50 a bushel. The product of Michigan's vineyards was five or six tons of grapes an acre. The price was \$60 a ton. Twenty years ago the income of the total population of the cities and towns of Michigan amounted to less than \$2,000 for each farm; today it is \$11,000. Yet during these 20 years the acreage of a crop like strawberries has fallen by 20 per cent, when it should have doubled.

It is inevitable that a man charged with the arduous work of the field should rarely possess either the knowledge of the market or the managerial sense of necessity for adjustment and change which characterizes industries like manufacture. It is clear that the individual farmer cannot undertake any adequate analysis of the market situation which will keep him informed of the varying opportunities it affords. It is small wonder that production has not adjusted itself to changed demands. The cooperative-marketing organizations have grown largely out of this necessity for adequate market analysis. What is needed is a thorough analysis of the market possibilities and an adaption to the local demand. To this end the Agricultural College and all the organized forces of agriculture within the state are directing their efforts. When the program has been carried out the industrial cities and towns should be more abundantly supplied with food products, at prices that are reasonable and that will yet pay the farmer a profit far greater than he could make by producing for the foreign market,—for no one can come into this local market unless he pays the prevailing freight rates.

Why Do Things Cost So Much?

Condensed from McClure's Magazine

O. M. Kile

The Joint Congressional Commission of Agricultural Inquiry worked many months and employed hundreds of experts to get in touch with every industry in the country, in an effort to learn why the producer receives so little and why the consumer pays so heavily. The Commission's conclusions are given in this article.

IT costs nearly five times as much to sell and deliver bread as it does to make it. It takes approximately 50 cents of the consumer's dollar merely to get the loaves of bread from the bakery to the consumer. The original grower of the wheat gets 29.6 cents out of the dollar for his share. Transportation, grinding into flour, and getting it to the baker amounts to 8.43 cents. The portion of the dollar going into the making of the bread is 10 cents.

It costs 66 cents to distribute rolled oats that cost only 34 cents to produce. It requires 63 cents out of the consumer's dollar to distribute 37 cents worth of corn-flakes.

Figures collected from official sources in 1912 give the following mark-ups on perishables between the New York railroad terminal and the final consumer:

	Per cent
Creamery butter	17
Western eggs	19.5
Fresh milk	71.5
Fancy eggs	43.5
Vegetables: Maine potatoes	58
Lettuce	87.5
White onions	85
Fresh beans	106
Fresh peas	91
Cabbage	100
Celery	150
Baldwin apples	116
Lemons	122
California oranges	64

Distribution costs in New York City on all foods amounted to 46 per cent of the gross retail price. and things are worse now. Half the consumer's dollar never gets out of town!

How a \$1 bushel of potatoes in Wisconsin becomes a \$3 bushel in Philadelphia or Boston is shown thus:

	Per Bu.
Price received by producer.....	\$1.00
Local buyer's profit05
Shipping to near-by wholesaler...	.06
Expense of wholesale shipper38
Profit of wholesale shipper.....	.10
Freight from Wisconsin to Cleveland20
Broker's commission at Cleveland.	.05
Wholesaler's expenses and profit..	.31
Retailer's expenses and profit.....	.74
Total cost to consumer.....	\$2.89

The point that surprises most is the fact that it is not profits that make high costs. It seems that a good share of our barking has been up the wrong tree. How many corner grocers, druggists, and hardware men do you know who are getting rich rapidly? On the contrary, the rapid turnover of proprietorship in these lines is notorious. The commission points out that the big item is the cost of doing business. That is the heart of the whole problem. The materials and making of your \$60 suit cost but \$30. The other \$30 went for selling expenses and profits, mostly the former. Men's retail shoe stores were found to absorb in operating expenses 24 cents out of each dollar spent by the consumer, and dry goods stores 27 cents out of each dollar taken in. The profit was 7 cents, thus making the retailer's mark-up 34 cents on an article that cost him 66 cents. These examples might be multi-

plied indefinitely to prove that the huge sums we pay out for distribution do not go primarily to swell retailers' profits. The trouble lies with the system, and the individual retailer is as much a victim of this system as is the consumer. And one of the most discouraging features of the situation is that no one retailer can do a great deal toward cutting down distributive costs. If he develops an efficient staff and store and begins to make money, very shortly a competitor opens up across the street, the trade is split up between the two, each offers new and expensive services and attractions — and both lose money, unless the community grows enough to support both.

The average grocery store in the United States changes hands every seven years. This indicates the frequency with which this costly and tragic contest is being enacted throughout the land. During ten years previous to 1912 the number of our retail stores increased 41 per cent, giving us one retail store for every ten urban families; their operating expenses increased 112 per cent; their delivery and a package cost 126 per cent; and the population — the buyers — only 21 per cent. Since 1912, distribution costs have increased even more rapidly.

One of our troubles lies in having too many retailers. According to the 1920 census, there is one grocer to every 72.6 families, one shoe dealer for every 171 families. It follows that 72.6 families must support that grocer and his family, 171 families must support a shoe dealer, and so on down the list. And don't forget that supporting the dealer and his family is the smallest part of the deal. Supporting the store — the clerks, delivery service,

telephone, electric lights, fine show-cases, etc. — costs about twice as much as supporting the dealer.

The case seems clear. There are too many retailers duplicating services that could be done at much less expense by a fewer number. The same criticism applies to wholesalers, too, for that matter; and to manufacturers who are merely duplicating the products and the selling organizations of some other plant and thereby running up selling expenses for both. But what about the remedy? Certainly a man should have the right to enter any line of activity he desires. But is society being kind or cruel to a man when it permits him to invest his life's savings in a grocery store, where the chances of success are about 10 to 1 against him? And if the local shopkeeper is, in effect, the purchasing agent of the community and must be supported by the community, who has a better right than the members of the community to say how many and what kind of stores it shall have — at least, to regulate the maximum number?

"The day is coming when a man will be no more permitted to set up in the profession of distributing goods without first demonstrating to society his qualifications than the druggist is now permitted to dispense drugs, the doctor to practice medicine, the lawyer to practice law, or the engineer to put M. E. after his name," says William H. Ingersoll, based on an extended study of this entire subject.

In all, here is a problem worthy of close thought, not only by economists and those engaged directly in the production and distribution of essential commodities, but by the consumer as well.

These subscriptions of chartered subscribers, including those who requested and received the first issues, so as to have the complete set of Digests, expire with this issue. Those who have not already sent in their renewals will receive a renewal card, which should be returned promptly to insure receiving the Digest without interruption.

What Will Japan Do?

Extracts from *The Atlantic Monthly* (Feb.)

Hector C. Bywater

WHILE the Washington Conference has been successful in arresting the multiplication of capital ships, yet, through causes too notorious to need repetition, it imposed no veto on the building of other combatant types, save airplane carriers. The result is that already a revival of ship-building competition seems inevitable if the balance of power as regulated by that treaty is to be maintained. For Japan, by diverting to the construction of cruisers and submarines no small part of the energy she formerly expended on capital ships, will soon be in possession of a fleet of "auxiliary combatant" vessels superior in some respects to that of any other power. The relative importance of auxiliary craft has increased very considerably as the result of limiting the number of heavy ships. And we find that Japan during the last five years has built or ordered 23 light cruisers, as against a collective total of 16 for Great Britain and the United States. Japan justifies her formidable program chiefly on the ground that it is necessary in order to save the national shipbuilding industry from the ruin that would have overtaken it had all naval construction come to a standstill.

In time of war, no fleet dare cruise where ample facilities for refueling do not exist. If the ships of which it is composed have an average fuel-endurance of, say, 10,000 miles, that does not mean that they would be able to advance to a point 5,000 miles from home and still be sure of getting back in safety. For the maximum cruising radius of a ship bears no relation to the distance that could be steamed if the engines were running at full po-

wer. Thus, a battleship able to cover 10,000 miles at a speed of 12 knots might be unable to travel more than 3,000 miles at her full speed of 21 knots—and in war-zone operations high-speed steaming is the rule rather than the exception. To cruise under a small head of steam in waters where enemy submarines might be encountered would be to risk destruction.

Now the only insular base in the Pacific where the American battle fleet could be sure of finding adequate supplies of fuel is Hawaii, and we are therefore justified in assuming that 2,000 miles represents the utmost distance to which the fleet could venture to the west or south of Hawaii in time of war. But if America fights in the Pacific at all, she will fight for the protection, or—what is far more likely—the recovery, of the Philippines, and to gain these objects she must be prepared to undertake active naval operations in the immediate zone of war, namely, the Far Western Pacific.

How this is to be done without local base facilities is a problem which apparently defies solution. It is certain that in their present defenseless condition, now to be stereotyped by the treaty, both the Philippines and Guam would become Japanese in the first weeks of the war. This is fully realized and freely admitted by American strategists. It is as if the United States, in pledging itself not to proceed with the fortification of its distant islands, had voluntarily surrendered, not merely the power to defend these possessions, but the power to defend its interests in the Far East generally. For good or ill, the doors of the Far East have been barred and bolted, and the keys placed in Japanese hands.

A naval war between the United States and Japan would speedily result in a stalemate, affording no opportunity for a decision by direct action from either side, since the opposing battle fleets would be unlikely to come within several thousand miles of each other. It is here, however, that the significance of the large program of minor naval construction, upon which Japan is now engaged, may be manifest.

Germany's submarine campaign came very near to breaking the resistance of the Allies, who were able only by superhuman exertions to maintain the minimum amount of sea-borne traffic essential to the further conduct of the war. Among naval men a firm conviction obtains that the next great war will inevitably witness the revival of submarine attack on merchant shipping, since they believe that parchment safeguards against this practice will soon collapse under the stress of war. Assuming then that the naval methods in vogue during the World War are likely to reappear in the event of a Pacific campaign, the advantages which Japan would derive from her powerful fleet of cruisers and submarines are obvious. They would enable her to wage ruthless war against her enemy's trade and communications.

What resources has the United States navy to deal with Japan's immense fleet of potential commerce-destroyers? On the basis of recent war experience, it has been estimated that from four to six fast cruisers are required to circumvent the activities of one enemy surface raider; while some idea of the tremendous array of force necessary to cope with submarine attack on merchant shipping is conveyed by the fact that upward of 3,000 patrol craft of every type were kept in service by Great Britain alone, though the Germans never had more than 30 U-boats at sea simultaneously.

What could the 10 modern cruisers built or building in the United States hope to achieve against 25 enemy raiders with speeds not inferior to their own? In addition, Japan has more than 70 submarines specially designed for prolonged voyaging, the majority of them being able to cross and recross the Pacific Ocean without needing to replenish their fuel.

The task would, of course, be hopeless from the start. American merchant shipping would, in all probability, be swept from the Pacific very soon after the outbreak of hostilities with Japan. While there is not the least reason to suppose that this blow would force the United States into submission, the combined loss of trade and prestige resulting therefrom would be a serious matter. Nor would it be possible to retaliate with any marked effect; for the same dearth of cruisers that rendered the United States powerless to protect its overseas trade would debar it from molesting the communications of the enemy. Thus, the widely held idea that a war in the Pacific must speedily end in a deadlock, in which neither opponent could inflict any appreciable damage on the other, is seen to be fallacious. It would have been sound enough had the naval limitation agreement embraced all types of fighting craft; but the failure of the Conference to extend the ratio system to cruiser and submarine tonnage has completely altered the situation.

Hence, it would cause no surprise to learn that American naval authorities entertain profound misgivings with regard to future developments in the Far East. Indeed, it might be affirmed without fear of contradiction that the Limitation Treaty, by depriving the United States of all power to intervene by force of arms, has placed her interests in the Far East completely at the mercy of a foreign state, upon whose good-will they must henceforth depend. The task of defending them against aggression would have been difficult enough, had the naval limitation scheme never been conceived. As things are, their defense—by warlike action, at any rate—has to all appearances become impossible.

The Menace of the Polish Jew

Condensed from *The World's Work* (Feb.)

Burton J. Hendrick

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1. Polish Jews never even Europeanized.
 2. Serious obstacles to Americanization.
 3. The influx to New York City.
 4. The old life in Poland reproduced.
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POLISH Jews comprise 2,500,000 of the 3,000,000 Jews in this country. To what extent have they demonstrated that they are fitted for assimilation in the life of America?

No more abrupt change could be imagined that that which the Eastern Jew made when he transplanted himself from the old cities of Poland to the United States. This Jew had never been a citizen, and had never developed the slightest sense of citizenship. Judaism, in the main, has not been a proselyting faith; it has always been cherished as the exclusive possession of the children of Abraham; but the Polish Jews trace their beginnings, in considerable degree, to certain tribes that roamed the steppes of Russia in the Middle Ages and happened to accept the religion of Judah as their own. As candidates for assimilation these Jews, as they land at Ellis Island, are about as promising as Hindus. These Jews have never been Europeanized. For ages they have lived, not as a nation or part of a nation, but essentially as a tribe. With them the Jewish religion has been far more important than nationality. A Jew of the old breed in America takes pride in calling himself an American; a Jew in Germany, as the Great War showed, is almost fanatical in his assertion of his Germanism; but a Jew in Poland just as ve-

hemently resents being called a Pole. "I am not a Pole; I am a Jew," he retorts. After a sojourn of 800 or 1000 years in Poland he does not speak the Polish language; he not only lives, by preference, in crowded ghettos in the cities, but he dresses in a way which emphasizes his particularism. He treats his woman-kind in a way that suggests his Asiatic origin. "Thank God I am not a dog, a woman, or a Christian," is the prayer of thanksgiving with which he begins his day. For centuries the Jews in Poland were not subject to the laws and administration of the country but they were ruled, in all departments of life by their own rabbis. They even counted time, not according to the Christian, but according to the Jewish Calendar. . . . That they were uncleanly in their habits was perhaps the inevitable consequence of the over-crowded conditions under which they existed, for their poverty was so great that a great population struggled from hand to mouth, never knowing whence their daily bread was to come.

2. Such was the exotic mass that the steamships began dumping on the Atlantic seaboard forty years ago. Their half starved appearance, their furtive movements, their hollow chests, their undeveloped bodies were the outward physical signs of the centuries of city dwelling that had been their portion. Unfortunately there were more deeply lying phenomena which presented obstacles to Americanization in any real sense. Probably the greatest of these were the religion and the mentality of the Eastern Jew. The Jew could not find employment in factories and on public works and remain steadfast to his orthodoxy. His Sabbath is Saturday;

but American industry recognizes Sunday as the day of rest. Again, the Jew is perhaps the most prayerful person in the world; he accompanies practically every act with a fixed ritual; almost every hour of the day has its religious observances. He can therefore engage in no occupation that does not give the opportunity for these almost continuous communings with the Almighty; even though he had an inclination for manual labor, he could not have engaged in it and remained an orthodox Jew.

3. Inevitably, therefore, these masses began to seek their livelihood in the ways to which they had been accustomed for centuries. City dwellers in Europe, they clung tenaciously to the great cities of the Atlantic seaboard. No other immigrating race had become exclusively city dwellers, as did these Eastern Jews. But more astonishing still, not only did they flock almost as one man to the city slums; by far the greater proportion of them gravitated to New York City. On Jewish holidays at least 40 per cent of the New York school children are absent; certain schools are almost totally deserted; and the city departments, in which Eastern Jews are extensively employed, are all but depopulated. Half the Jews in the United States are living in New York City—where one man in every four is a Jew.

4. The Polish Jews in this country attempted to reproduce the economic life to which they had been accustomed for centuries. The push cart, which had hitherto not been a familiar sight in New York, now began to clog certain streets. Jewish street hawkers filled the crowded thoroughfares, and Jewish retail shops, in infinite number, sprang up in all parts of the city. Of this tendency to reproduce in New York City the life which the Jews had led in Eastern Europe, a few illustrations will suffice: For centuries the Polish Jews had been active in the liquor trade, and now again in this country their energies found an outlet in this direction. Nothing

better shows how the Jewish business instinct differs from that of the Anglo-Saxon. The Eastern Jew is the most adroit shoe-string capitalist in the world. He can start business on almost anything; a few dollars, the labor of himself and family—with these as a foundation he infrequently works himself up to at least moderate prosperity. Above all, as already said, he is an individualist; he must work for himself, not for others; the complexities of modern business organization are beyond his grasp. Necessarily also he is a middleman. The scope of his participation in a minor way in certain trades—whisky, wine, tobacco—vividly brings out these facts. The Jews had been wine merchants in Europe since the time of Charlemagne; and they now proceeded to follow their trade here. They became omnipresent in the vineyards of California; of course they never raised the grapes themselves; they went from place to place, buying the unfermented juice pressed from the grape and this in turn they passed on to the vintners. Jewish cleverness at bargaining made this particular operation in the wine business a Jewish monopoly. In the great cities, especially New York, the Jew worked into the whisky business according to methods of his own. In Russia and Poland he had circulated among the peasants, selling his vodka; and now again in New York he peddled whisky. He would buy a few quarts from the distiller and, every evening, assisted by his family, he would "blend" it by pouring in a little prune juice or caramel, put it up in bottles, and he was ready for the day's business.

The next morning he would load his little stock upon his pushcart, and make the rounds of his customers. After scraping together a few hundred dollars in this fashion, he would rent a "store" and make his bid—usually successful—for "family trade." Hundreds of Eastern Jews, starting in this humble fashion, rose to be rich wholesalers of whisky. These Polish Jews at present furnish more than their just proportion of "bootleggers."

(To be continued—the last article of the series.)

Along the Trail in Tropical Africa

Condensed from *Travel* (Feb.)

G. C. Claridge, Author of "*Wild Bush Tribes of Africa*"

1. Strange life in the Congo.
2. Judicial fervor of the native mind.
3. Iniquitous exploitation by whites.
4. Saved by a razor.
5. The most superstitious people in the world.

THE tropical forest is a world of attraction. Birds of gorgeous plumage twitter in the thickets. Monkeys of appalling physiognomy chatter overhead. Lizards dart from tree to tree, and snakes from den to den. Huge caterpillars of brilliant hue cling to stump, bough, and creeper. Giant spiders rush about in search of prey. Butterflies of every shade flit from wild flower to wild flower, whilst myriads of insects drone through the atmosphere, like the low hum of a threshing machine. Now and again there is the sound of falling water broken by the cry of a quadruped calling to its mate.

Here is topsy-turvydom in reality. Men do the sewing and wash the clothes. Women farm the crops and market the produce. Men snuff snuff, whilst the women smoke strong tobacco. Men and women never eat together. It is not etiquette. It is more common for all the men in one street to feed together. The women do likewise. There is a morning snack of "monkey" nuts, or roots. The evening meal varies. Rats, ranging from the mouse size to the size of a hare, is a rare dish. Snake makes a good steak to the taste of many. Fatty, plump, juicy caterpillars and grubs are special dainties. Many enjoy lizard stew. Others prefer the tasty locust. White ants with wings

are a universal favorite. Baboon cutlets are diet for the elite. At a meal the natives sit round one cooking pot, dig their fingers into it, and toss chunks of flesh into the mouth.

A friendly native preceded us, and by extolling our peaceful disposition, had a wild, excited crowd of dancing natives to meet and greet us at almost every village. Sometimes they would proceed to get drunk in celebration of our advent. At night they might dance and drum till dawn. In the morning the whole countryside would turn out to see "the white god" pack up his traps and strike camp. The white man is a never-ending enigma to the African bushman. To him he is a spirit, if not a demon, for no one but spirit or imp could do the things he does. He carries his houses about with him; his paraphernalia consist of the queerest oddments with which he makes a bed to lie on, a chair to sit on, and little tables such as their greatest king has never set eyes on. From funny little baskets he takes out pots to cook in, drink from, and innumerable other arrangements for uses they have never dreamed of. He never puts his meat in his mouth with his hands, nor delves his fingers into the soup, like ordinary mortals, but feeds himself by a wonderful manipulation of grotesque instruments.

2. One day we passed a ruined house in which a maniac had been shackled. A few palm kernels were strewn within his reach for food. Further on sat an outlaw with his foot fastened in a tree-trunk of great girth and length, felled for the purpose. He was just able, with effort, to turn from one side to the other, or to lie on his back. We passed a third prisoner with his arms and legs chained to his neck. Evidently judi-

cial fervor was deeply implanted in the community.

3. News reached us that two thousand women and girls had been collected by a white man to fell trees, build bridges, and make a road twenty-five feet wide for eighty miles. This meant starvation for the country, for whilst on this job their farms would go to ruin. The rascal had discovered that there was more work in a negress than there is in a negro. What did he care? He was one of those gentlemen who, by virtue of living far away in the jungle, not only get their labor for nothing, but the money the Government sends to defray the cost of it. When they want a pig or a fowl they just take it. If the owners ask either price or a reason they are put in block.

We saw these women at work. Soldiers kept guard over them with rifles, as though they were criminals, and raped them at will. Many of the women had babies on their backs as they bent to their work. Generally these laborers, male and female, are rounded up like cattle, by military who raid their towns at night. A squad of these exploiters, led by a white officer, broke into the village we were in with their guns trained, and collected as many women as they wanted. Christendom ought to make these things impossible.

On our tour we saw dances that were attractive and graceful, but generally they were immoral. One at Mbengo had more hell in it than we could describe. For obscenity we should think nothing could excel it. Old heathens not only sat and laughed at the young heathens, but egged them on to lewdness as they droned and drummed a ribald accompaniment.

4. One day we ran into an unsuspected danger. The natives had held conclave to drive us away, or to kill us. The natives had, a few months

previously, driven out on English missionary, who fled for his life. An armed embassy arrived from the head chief with the warning. One of the men, as he stood gazing at us and our property, was seized with curiosity, much after the manner of an animal which cannot resist the impulse to stand and stare down the muzzle of the gun pointed at it. This man had on an old cotton shirt, and in the breast pocket a razor stood up to view. I whipped the razor from his pocket, expressing pleasure at finding such an article. Then I told him I knew how and where it was made. At this he opened his eyes wide. "Would you like to hear all about it?" He at once shouted, "Here, you fellows, he knows all about mbele. Come and listen." This was wizardry, and they almost tumbled over each other to get a seat to hear it. Thus the story of a razor turned the tide of feeling and enabled us to disclose the real purport of our visit, which found remarkable acceptance as evidenced by the simple gifts of fowls and vegetables for our table.

5. Popular superstition has it that crocodiles are the abode of witches, which lurk in the quiet pools in quest of human food. Some of the witches who were alleged to have done this had been caught, killed and burnt. We were taken to the spot where the murders had been committed, and where the charred bones of the poor victims lay scattered about. In the villages we passed lines of hideous figures rudely carved in wood, and set about to do battle with unfriendly spirits. The peace of one night was broken by a woman rushing about like a person demented, with an image in her hand, which she beat furiously, calling upon it to smite, curse, and paralyze the individual who had set a hand to strangle her in her sleep. The truth is that in her sleep she had a nightmare, and to the Congo mind there is only one interpretation of this sort of thing—demons, and only one remedy—demonism.

The Tropics Man's Next Home

Condensed from *The World's Work*

Herbert J. Spinden

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1. 35,000,000 people supported from one-fourth the area of New York State.
 2. Wet tropics never reach high heat of Boston.
 3. Evidence that warm lands do not enervate.
 4. The real obstacle—disease—can be overcome.
 5. Colonize tropics for future food supply.
-

THE first beast which might be called man walked through the wet tropical forests of Java, perhaps half a million years ago. Today this island, with more than 35,000,000 inhabitants, is perhaps the most densely populated spot on the map. Moreover, the population is almost entirely rural. According to official figures, less than 50 per cent of the land area of Java can be used for agriculture and as a matter of fact only about 25 per cent of it is allotted by the Dutch to the support of the vast human horde, the rest being employed to produce export crops of rice, sugar, tea, coffee, and commercial gums and fibres. Java is equal in area to New York State, and if the Empire State were as densely settled, it could have four additional New York Cities. And Java is more than self-supporting.

These facts illustrate the overwhelming superiority of the wet tropics over other parts of the world in the production of food. And I wish to show that the northern nations should protect their food supply by colonization in parts of the tropics at present undeveloped and in popular opinion considered uninhabitable. Also I wish to show that such colonization

is not impossible, and that the real enemy to be routed is not climate but disease.

Through subconscious loyalty to our northern inheritance, most of us agree in making virtues out of the very vices of our climate, and we talk of sturdiness in body and spirit born from the frost and flame of our capricious northern weather. But man originated in the tropics; today, as in the long past, for all we know to the contrary, his body calls for a warm, even climate—he has natural means of keeping cool, but not of keeping warm. His body is an air-cooled motor with an effective apparatus, in the perspiratory glands, to induce evaporation and thus keep the surface of the skin many degrees below that of the blood. Man has been able to conquer cold climates because of external specialization—tools, weapons, fire, clothing, shelter, and prepared food. These things, however, have had no effect upon the body of man, which remains adjusted in all essentially natural matters to the climate of the Ganges and the Amazon.

2. The moister parts of the tropics never reach the high heat which occasionally beats down upon the heads of New Yorkers and Bostonians. The maximum temperature ever recorded in Boston was nearly 105 degrees. In Para, situated only a degree south of the equator, the highest absolute temperature in the history of the weather bureau is a full 10 degrees less than this. In Batavia, Java, the highest recorded temperature was 96 degrees in 1877 and the lowest 66 degrees in the same year. Only once in recent years has the temperature reached 95 degrees. The mean temperature the year around is about 78 degrees.

3. Food is the basis of civilization: given food and leisure arts of all kinds come easily. Judging history by this economic layout, we find that the classical civilizations of Egypt, Assyria, Turkestan, and northern China are linked by food plants and that at a later time these food plants also invaded Europe. We also find that these economically linked regions are further linked by such diseases as smallpox, diphtheria, and malaria. The magnificent and richly sculptured temples of India, Cambodia, and Java bespeak economic wealth which released labor to the purposes of art. The evidence of history does not support the belief that warm lands enervate while cold ones invigorate. The most stupendous manifestations of the physical and mental energy of man are found in the tropics, and the evidence shows that this energy was continued over stretches of many centuries. Boro Bodur in Java is an edifice with three miles of high relief panels carved in stone. It was built a thousand years ago and Java still flourishes. The pyramid of Cheops would be a big job for an American contractor for all the power-driven machines that replace the muscles of man. Yucatan is a welter of worked stone in vast monuments and towering temples. But in the long winter months how do the people of Archangel work off the energy with which, if we accept this superstition, they must surely be filled? The Icelanders have become expert at playing chess. The Russians of a colder region wrap themselves in furs and gather around fireplaces.

4. To be sure civilizations appear to have exhausted themselves in certain parts of the tropics, while we of the north, starting late, are in the heyday of freshness. The explanation of this exhaustion is seen, however, in disease rather than in climate. It would not be fair to say that northern Europe has a bad climate because the wolves attack in winter, nor is it fair to say that the tropics have a bad

climate because numerous parasites invade the human body. Eventually man must fight parasitism everywhere. Most diseases caused by parasites which live in the blood of man, go with man to the ends of the earth. Tuberculosis, for instance, is now cosmopolitan. In Rio de Janeiro I talked with Dr. L. W. Hackett on the International Health Board work of the Rockefeller Foundation. He said: "Many diseases flourish in the tropics for the simple reason that no concerted and continued effort is made to check them. Some of the worst evils in this line can be checked by education in cleanliness and by sewage engineering of the simplest kind. The increase in human efficiency, once certain debilitating ailments are conquered, is remarkable."

Factory production figures show that the equable season of spring and fall, when the northern climate most nearly approaches tropical conditions, lead in the output of human labor. Building contractors say that winter jobs carry an added cost of from 5 to 20 per cent. Harvesting crews on our Western wheat fields demonstrate that men can work hard and for long hours in the hot sun of the northern summer. But the summer heat of the wheat belt is greater than any found in the tropics. Many kinds of factories maintain an artificial climate much more difficult for man to withstand than the worst the tropics have to offer.

5. In both the New and Old Worlds there are large and extremely productive areas which can be redeemed for human occupation. And it would surely be the part of wisdom for the white races to habilitate parts of the tropics now undeveloped and scantily populated and protect by colonization sources of food supply not entirely dependent upon trade. The United Fruit Company has invaded the wet tropics and its fleet pours southern food into our markets. The Orinoco and Amazon valleys should be the future garden spots of the New World. The Congo and the vast timbered vastnesses of New Guinea offer potential food for many centuries to come.

The Secret of Sound Sleep

Condensed from The American Magazine (Feb.)

An interview with Dr. Boris Sidis by Keene Sumner

"Dr. Sidis, the famous psychopathologist, explains what he declares to be the only road to a real cure for sleeplessness. He says that the popular devices for going to sleep do not get at the root of the trouble."

IF you want to get an eager response out of the average person, just say, "How did you sleep last night?" Few indeed are the persons who do not know what it is to wrestle with the Angel of Sleep.

Sleep is *not* as important as people think it is. Rest is essential. But we do not have to sleep in order to rest. Animals literally sleep with one eye open. They prick up their ears at sounds which, in our own sleep state, we would not hear. In them, sleep is only a pronounced rest state. Therefore, you must realize first, if you are wakeful, that it is nothing to worry about. Moreover this realization that sleep is not all-important will be a great factor in helping you to sleep. Ninetenths of your difficulty in going to sleep is due to your fear that you won't go to sleep. And nine-tenths of the bad effects of a sleepless night are not the result of your loss of sleep, but of your worry over it.

Some people say that they can't sleep if there is a clock in the room and they can hear it tick. But it isn't the clock that keeps them awake. It is their fear of the clock—their fear that it will disturb them. I could prove to you that almost no sound in the world keeps a person awake. It is only what we feel about that sound.

People make a sort of fetish over sleep. If they fall short of a certain number of hours of sleep, they are full of worry and fear. Yet the after-effects of a bad night are not caused by lack of sleep but are chiefly due to your emotions of anxiety and fear.

However, there may be another factor. In addition to worrying because he doesn't go to sleep, the person who lies awake is thinking about the *same things* that have occupied his thoughts during the day — business problems, domestic cares, ill health, etc. Now, here is a very important fact: When we use a nerve cell, we exhaust some of its stored-up energy. Mental fatigue comes through a *continuous* use of the same group of cells without giving them a chance to renew their store of energy. The mental exhaustion of a bad night is due not only to our anxious emotions but also to the fact that we have gone right on working the same nerve cells which we have been using during the day. Everyone ought to realize the importance of *resting* the nerve cells. We should do it a number of times during the day. Stop your work once in a while. Either lie down a few moments, or sit back in your chair with closed eyes, and completely relax. Stop thinking about what you have been working on. Make your mind as blank as possible. This practice not only prevents the nerve cells from becoming exhausted but it helps one to acquire the ability to relax at will. Practice it in the daytime. It is easier then because you are not obsessed with the fear of not going to sleep. In this way you will "get

the habit," and will be able to do it at night. It isn't true that you *can't* relax your mind, to *let alone* the things you have been thinking of during the day. It takes cultivation. The reason I object to the use of the countless formulas for going to sleep is that I think they defeat their object. They require you to concentrate the mind on some definite thought, even though it is a trivial one. It is mental concentration that we want to overcome, and to substitute in its place mental relaxation.

Now, when your thoughts keep you awake, it is because you are selecting and arranging ideas in your mind. If you didn't, you wouldn't have consecutive thought. Well, then, this is the very thing you must stop if you want to have mental rest. Sometimes you are conscious you are going to sleep. You know vaguely that you are "dropping off." At such times your thoughts are broken and disconnected. Half-formed ideas, fleeting and unrelated impressions, pass through your mind. It is because you no longer are selecting your thoughts and fitting them together. If you let your mind alone and don't direct your thoughts they will wander from one thing to another—merely a train of disconnected ideas. This is the normal *state* of the mind as it approaches sleep. Therefore, the normal way to go to sleep is to put the mind in the normal state *for* sleep.

Relaxation of the body is equally important. First, close the eyes. Next, keep perfectly still; no turning or tossing about. Every movement of any part of your body causes a reaction of the brain cells. You give them no chance to rest. Over and over again I have put cats, dogs, guinea pigs and frogs to sleep merely by closing their eyes and holding them quiet, even when they were so excited and nervous that I had to keep them still by main force. Perhaps you say, "But I can't relax."

It isn't true. You can—but you won't. At first, you will have to compel yourself to keep still. You will think that you simply must move, if only for an inch or two. You will have to restrain yourself, by an effort of the will, for several minutes. But you will find that these inclinations to move will pass, if you do not yield to them.

Tell yourself that you don't care if you do not go to sleep. And you can believe it; for you have reason on your side. You have had it explained to you by scientists, for they all will tell you this: That a prolonged sleep state of unconsciousness is not essential to your health! What you do need is relaxation and rest. So you tell yourself that you will relax, be quiet, and think idly of something remote from your personal interests. You can do this. Of course, these being the conditions favorable to sleep, you probably will go to sleep anyway. The point is, not to care whether you do, because you realize that it is not vitally important whether you go to sleep or not.

There is an old story of a peasant who went to a magician and wanted to be told the secret of how to find a hidden treasure of gold. The magician assured the man that it would be perfectly simple. "All that you need to do is not to think of foxes' tails for three days." Well, of course, the peasant couldn't keep from thinking of foxes' tails for three minutes, let alone three days. It was so tremendously important for him not to think of them that he was afraid he would; and his fear made him think of them constantly. It is the same with sleep. You have a mistaken idea that it is vitally important for you to sleep a certain number of hours every night. Because you think it is so important you are afraid that you won't. And your fear brings about the very result you dread.

The Wisdom of Laziness

Condensed from Harper's Magazine (Feb.)

Fred. C. Kelly

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1. Why women age sooner than men!
 2. Lazy waiters the most satisfactory.
 3. Nearly all progress due to lazy men.
 4. Most great executives and writers are lazy.
 5. "We comprise the hope of the race."
-

ONE of the lessons in McGuffey's Readers that made a deep impression on me dealt with the nonconformist attitude of Lazy Ned, who deplored the time and energy which must be devoted to trudging up a hill after coasting down. Lazy Ned, it appears, was the only one of the coasting party who showed any intelligence. We have no record of what became of him in after life. But presumably he grew up to be a successful executive, or efficiency engineer, with a knack for industrial economies and labor-saving devices.

From childhood we hear our elders talk about lazy people as if laziness were ignoble, whereas the truth is that except for our lazy men there would be no progress and the lives even of energetic persons would be filled with drudgery. When a little girl helping her mother to clear away the dinner dishes sensibly carries a large tray-load to eliminate more trips, the mother chidingly observes: "Lazy man's load!" and the child thinks she has done something wrong. After a few reprimands of that sort, she falls into the habit of squandering her energies by needless squanders until by the time she is grown,

she wears the world-weary expression so characteristic of housewives who imagine that laziness is a curse. Most women, it may be noted, show their age sooner than men, doubtless because the average woman is less lazy than her husband and doesn't mind ten steps where one or two would be enough. She would rather be conventionally tired than intelligently lazy.

2. The lazy waiter in a restaurant is always the most satisfactory and best. He brings everything that the diner will need *the first trip* because he regards every extra step as an abomination. It is the energetic waiter who brings coffee but no sugar or spoon and doesn't object to unnecessary journeys one at a time to fetch these while the coffee grows cold.

3. Nearly all progress in human affairs must have been due to the contrivings of lazy men to save themselves steps. When our early kinfolk lived in rude caves, every time a man desired a drink of water he had to walk to the spring. Presently some lazy fellow, tiring of so many trips to quench his thirst, fashioned a rude pail in which he could bring home a day's supply all at once. But even carrying a bucket of water is not pleasant, if one is lazy enough, and the next step was doubtless to hew troughs by which water could be diverted from the spring direct to the cabin of the consumer. A later achievement of the lazy man, to avoid carrying his water up a hill, was a pump and windmill. Similarly, the first boat, consisting of a hollow log, must have been born of the desire of one of our ancestors to avoid

walking around the lake or along the bank of the river.

More than 100 years ago, so the story goes, a lad, Humphrey Potter, was hired to sit alongside of a crude steam engine and let out the exhaust steam after each stroke of the driving rod. Being lazy, he found his task tiresome and rigged up some strings and latches by which the valves could be opened and shut automatically. This not only permitted him to run and play, but also immediately doubled the capacity of the engine. He had lazily discovered the principle of reciprocating valves.

More recently we have agricultural machinery *with seats*. These were not first thought of by energetic farmers who didn't mind walking all day, but by those to whom the idea of sitting down had a strong appeal. True, inventors often devise labor-saving machines that they themselves would never have occasion to use. But they do this because they know that there are always plenty of lazy men who will be interested in avoiding effort, and that money can be made by selling labor-saving devices to others. The money thus acquired enables one to live *without working so hard*. Thus it is laziness that prompts the inventive effort.

4. Frank B. Gilbreth, the great industrial engineer and student of human motions, frequently makes moving pictures of expert workmen in various trades, to determine how few movements are needed in performing a piece of work. He finds that the best worker—the one from whom the others can learn the most, is invariably a lazy man, too lazy to waste a single motion that he can avoid. The more energetic man is far less efficient, because he doesn't mind squandering his energy in unnecessary movements. At the end of the day he is fatigued out of all proportion to the work done. Most great executives are lazy. It is logical that they should be. A good executive is one who never does anything that he can get anybody else to do for him. Only

years of laziness can establish in a man the habit of having others wait on him instead of doing things himself.

It is a tremendous asset to be lazy enough willingly to sit still until a bright idea comes along, instead of frittering away the golden hours in wearying routine activity. The best books are written necessarily by lazy authors. Too energetic an author pants to be up and doing and cannot content himself at a desk calmly improving his manuscript or idly waiting hours at a time for a bright phrase or a clever twist of a plot. Many of our greatest statesmen were brought up on farms and would have remained on farms if they hadn't been too lazy to face so much hard work and looked about for something easier. It is the scholars and thinkers, too lazy for much physical activity, who do most to change the thought of the world for the better.

5. Moreover, mental laziness appears to be equally advantageous. Most important rules and formulas have been arrived at by lazy men who were trying to make mental short cuts. The discoverers of the laws of gravitation must have been lazy men tired of laboriously working out the explanations for each separate bit of phenomena. Think what a job it would be to determine how long it takes an apple to fall from the top limb of a tree, or for a cat to fall from a balloon a mile high, without actually trying it, if one had no law of falling bodies! Think of the complications and wearisome annoyance we should have in ordinary daily affairs if some lazy individual had not established the general rule that two and two are invariably four!

The truth is that lazy people, both those who get things done, and those who do not, are the folk on whom progress must mainly depend. It is time that we lazy people were receiving the serious consideration that is our due. We comprise the hope of the race.

NATHANIEL PEFFER (p. 707) was for five years a correspondent in China, and is one of the foremost authorities on Eastern political problems.

ADOLPH BREGMAN (p. 711) is managing editor of "The Metal Industry," and this article is based on eight years of observation and experience as a metallurgical engineer.

RUFUS M. JONES (p. 713), Professor of Philosophy at Haverford College, is a well-known scholar, a minister of the Quaker faith, a thinker of note. Among his many books are "St. Paul the Hero" and "The World Within."

ROBERT M. GAY (p. 717) is Professor of English at Simmons College, Boston.

MORTIMER L. SCHIFF (p. 719) of the firm of Kuhn, Loeb & Co. of New York, is typical of the business men who are devoting time and interest to Scouting. He is vice-president of the National Council of the Boy Scouts.

HARRY EMERSON FOSDICK (p. 721) is pastor of the First Presbyterian Church in New York City.

OLIVIA ROSETTI AGRESTI (p. 731) is Secretary of the General Confederation of Italian Industries whose biography of David Lubin has recently been published.

The writer of THE SET-BACK OF CIVILIZATION IN THE NEAR EAST (p. 733) prefers to remain anonymous. He is an American who has spent thirty years in close contact with the Turks and other Eastern peoples.

CHARLES FOSTER KENT (p. 737), president of the Association of Biblical Instructors in American Colleges, has written over twenty-five authoritative works. He is Professor of Biblical History and Literature, Yale University.

HECTOR C. BYWATER (p. 755) is regarded by progressive authorities in England as the best of the naval critics. "We believe that his article neither exaggerates nor over-emphasizes a situation of capital national importance." — The Atlantic.

BURTON J. HENDRICK (p. 757) is Associate Editor of The World's Work.

HERBERT J. SPINDEN (p. 761) is an ethnologist, of the Peabody Museum of Harvard University. His specialty is the aborigines of Central and South America.

DR. BORIS SIDIS (p. 763) is a widely known writer on psychopathology and kindred subjects. "Experimental Study of Sleep," "The Psychology of Laughter," "The Causation and Treatment of Psychopathic Diseases," are among his books.

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